

THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

THE SPECTATOR ON STATE-CHURCHISM.

UNDER the heading of "The New Prussian State Religion," the *Spectator* of Saturday last contains an article, the real purport of which fairly puzzles us. But for its opening sentence, we should have been tempted to regard it as an exposition of the tyranny that may ensue from the application of authority by the civil power to the religious organisations of a people, preliminary to a final declaration of its acceptance of the fundamental principle of the Liberation Society. That this is not its meaning we take for granted, else why should it have commenced its otherwise able and lucid observations on the proposed Prussian system with the words, "We trust that English and Scotch Nonconformists will carefully study the astounding provisions of the new religious legislation of Prussia?" We cordially echo the wish. Sure we are that the process could only result in a firmer adherence, if possible, to the objections Nonconformists entertain to any and every resort to political power for the guidance and regulation of spiritual communities.

"The proposed legislation," the *Spectator* tells us, "if adopted in this country, would suppress Wesleyanism, Independence, the Baptist faith, Quakerism, Swedenborgianism, perhaps even Unitarianism, certainly not less effectually, perhaps even more effectually, than Roman Catholicism. . . . In fact, it would be a system which would make the religious teaching of the people precisely what the State for the time being allows it to be, nothing more and nothing less. . . . The aim of the principal measure of the three just introduced is, first—to put the whole training of all religious teachers—as well theological as literary—under the control of the State—and next, to put an absolute veto on the appointment to any office of religious teacher of any person whatever unwelcome to the State. . . . One of the new provisions is that no religious teacher against whom the State objects, shall either enter for the first time the office of religious teacher, or exchange one such office for another. And mind, this has no relation at all to State pay. . . . More still—the congregations which could not please themselves and the State both, would not even be permitted to keep their pulpits vacant for above a year, without making a permanent appoint-

ment. That would be regarded as an attempt to cheat the State into more freedom of congregational action than the State can allow. . . . Add finally, that all theological teachers and all pastors in England must be English subjects—that M. de Pressensé could not be invited here permanently by a French Protestant congregation, nor M. Athanase Coquerel by a Unitarian congregation, unless they chose to take out their naturalisation as British citizens, and you have a fair summary of the inconceivable Martinetism of the proposed law."

Well, now, we earnestly crave to be informed why British Nonconformists should have their particular attention drawn to these oppressive provisions. They do not approve of them. Their principles are not responsible for them. This Draconic code is based upon the duty and the right of the State to make provision—not pecuniary only, but also regulative—for the religious interests of its subjects. It is the State-religion theory—run mad if you will—which justifies, if any theory can justify, this "drill-sergeant" system. What does our contemporary mean? Is he putting in a sort of side plea for the Broad Church, where State support is intended to cover the teaching by the clergy, and in the name, and with the authority of the nation, anything that, for the time being, they may conscientiously believe? But the *Spectator* must be aware that there is an alternative, and a still more complete remedy, for the tyrannical system proposed for Prussia. Has the writer never heard of religious equality in the United States of America, and in our more important colonies? Is he not cognisant of the fact that Nonconformists in England and Scotland, having in times past suffered even severer restrictions in their religious profession and action than any likely to be imposed upon the Prussians, are anxious to guard, not themselves only, but "all spontaneousness of spiritual thought" against evils such as he has so vividly described, by extruding the State from the province of conscience, and thus to set all subjects free to manage their religious institutions, and to support them too, as their Christian faith, love, liberality, and devotedness may direct? Why ignore this effective remedy? Why leave it to be inferred that those who would adopt it need to study carefully the provisions of Prussian legislation? We are astonished that the writer can contrive to conceal from himself and from his readers the true and impressive lesson which is taught by the facts to which he has alluded. It is this—that whenever law undertakes to superintend the affairs of conscience—whether it does so thoroughly as in Prussia, or negligently and helplessly as in England—it invariably proves to be an unfit instrument for achieving the end it professes to have in view. We commend to our contemporary a "careful study" of the subject in all its phases, and not in one only, and invite him to recognise the standpoint of other people as well as his own, when he gives advice to them.

ARCHBISHOP MANNING ON ULTRAMONTANISM.

If religionists—we will not say Christians—were classified, not according to nominal distinctions, but according to inmost spiritual tendencies, the shallow complaints which we often hear about the multitude of sects would be hushed at once. For it would be seen that

there are really only two denominations in all the world. The one of these may be characterised as the party of authority and tradition; the other as the party of individual conviction. The one asks of its adherents submission only; and will undertake all else—regeneration, guidance through life, absolution and assurance of heaven. The other will not have submission at any price; but asks for intelligent sympathy springing from a judgment, if possible enlightened, but at all events free and unshackled, governed only by a sense of personal responsibility to God. The lines of this division traverse many superficial sectarian boundaries, discovering a fundamental separation amidst apparent unity, and embracing, in one or other of the great parties, many controversial antagonists, who little suspect how nearly they are akin. There are even some few professed members of the so-called Catholic Church, such as Père Hyacinthe, and perhaps Dr. Döllinger, who really belong to the party of individual conviction. On the other hand, the principles of authority, precedent, and tradition, have not been wholly unknown in Nonconformist churches, while there are now hundreds of Anglicans, who, if we may credit professions, would go to the stake in their defence.

The issue between these two great parties is fundamental, irreconcilable; one with regard to which no compromise is ultimately possible, any more than in a controversy between fire and water. True, we cannot bear to be always fighting, and therefore we get up temporary truces, or makeshift arrangements, which we know will not work for long. But if the world lasts long enough, one event, at least, of the future may be safely predicted. One of these parties will assuredly swallow up, or at any rate entirely suppress, the other. The issue had been raised before Luther's time, though he gave it a prominence unknown before. Since his day we have had more than three hundred years to fight it out. And though it is yet very far from being decided, there are a great many people who imagine that there can hardly be two opinions as to the ultimate result. What we would have our readers note, however, is that these people are not all on one side. It may seem strange, but it is a fact, that in this age of progress, when the material forces which we have been riding to victory seem threatening to take the bit between their teeth and run away with us, the most imperturbable of all confident souls are those who, if they were consistent with their principles, ought now to maintain that the sun goes round the earth, and that the motion of the latter is a damnable heresy. We do not refer to the poor old Pope, in whom a little testiness may well be pardoned. Even in his case the arrogant attitude assumed by his ancient feebleness, as he defies and denounces the whole tide of modern progress and discovery, has in it almost a touch of the sublime. But consider Archbishop Manning at Sheffield, an Englishman, once a sworn sentinel on the "bulwark of Protestantism," and surrounded, as he spoke the other day, by all the resistless, though, alas! unlovely forces of modern industry. Does he quail, or soften his voice, amidst the rude evidences of the material powers associated with mental and spiritual freedom? Does he seek to extenuate or explain away the issues, involving more than life and death, between himself and the busy, scornful population around? On the contrary, he repeats with emphasis the offensive boast, "Catholic first, Englishman afterwards," and he sees nothing unpatriotic in the position. As to the notion "that Ultramontaniam was opposed to progress, he could not pretend to understand it." The very choice of names to describe his Church and its principles, displays a hardihood, which is amazing until its root in spiritual confidence is understood. We have known intelligent and educated Catholics object to the term "Romanist," and much more to that of "Papist." But the ardour sustaining the archbishop knows no such paltry scruples.

"The Christian world," he tells us, "was created by Christianity," an observation perfectly harmless, except that it tempts the vulgar critic to hint something about the consanguinity of truism and platitude. But out of this simple utterance, by an astounding "sorites" which we commend to students of logic, Dr. Manning educes a proof that Ultramontaniam is the mother of all progress. This is the process. "Christianity was the Church; the Popes were the head of the Church; the Papacy was Ultramontaniam; therefore Ultramontaniam brought about the advancement that was achieved up to the sixteenth century." The last words may seem, to misguided Protestants, like a piece of inadvertent bathos. But they would very much mistake the archbishop in thinking so. The progress of the last two hundred years he will hardly admit, except in a very inferior sense. "There was a time when there was but one religion instead of thousands, when education was joined with that religion, and when the principles on which the world was governed were those of the Church." Beautiful and blessed antiquity! How can any one call that progress which leads straight to "that greatest of all impositions, 'a free Church in a free State'?"

Of course we do not mention these curiosities of opinion with any view of rebutting them by argument. We pay for a national "bulwark of Protestantism." And as no one likes to "keep a dog and bark himself," we may leave the discussion of such views to the colleagues of Messrs. Mackonochie, Denison, and others. What we wish to note is the amazing confidence which characterises such utterances—a confidence which we believe is universally shared by all enthusiastic adherents of the party of tradition. It is a phenomenon worth studying; and no one who has not candidly reflected upon it can ever estimate justly the bearings of Ritualism in the Church of England. The superficial manifestations of Ritualism are often contemptible enough. But after all, when we have denounced its "man millinery" we have not touched its secret force. The truth is, that the Ritualists are firm, devoted, and fervent adherents of that great party which was so ably and honestly represented at Sheffield by Archbishop Manning. They believe, just as he does, that they are the authorised representatives of supernatural Power, and through tradition the recipients and dispensers of supernatural gifts. It is this faith which makes them so bold; and it is this faith which makes them so dangerous. The notion of our good Evangelical friends in the Church, that those dreadful Ritualists are to be exorcised by judicial decisions, or drowned by a deluge of tracts, only stamps with the feebleness of senility an ecclesiastical party which is reaping the fruit of faithlessness to principles. The Ritualists believe in themselves, and their orders, and gifts, with a sort of earnestness that comfortable "Evangelicals" have in these days no power to estimate. The belief of these latter in the Bible is as nothing to the faith of the true Ritualist in his spiritual descent from the apostles. The confidence of a modern "Evangelical" in the power of Gospel truth is—if we may judge by acts—weak and wavering compared with the trust of the Ritualist in the efficacy of priestly absolution. We have no interest in traducing these men. And if we had, we hope we should not do it. We know a Ritualist clergyman with an income of some 500l. or 600l., who for some time lived in a corner of his church tower on 50l. a year, spending all the rest in benevolence. We trust we are not inappreciative of the heroism of such a life. It seems animated by a sort of fire which the Evangelicals once knew, but now have lost. We only wish, as Nonconformists, to have a clear understanding as to which of the two great parties above mentioned our costly Establishment is intended to favour. We think we understand, and in a certain sense can even admire, the unhesitating confidence in the future which is shown by the party of tradition. But we must protest against that confidence being fed by loaves and fishes out of the nation's store.

ECCLESIASTICAL NOTES.

We are glad to see some signs of a revival of interest in the "voluntary controversy" in Scotland. The first of these, of recent appearance, was the report of the Committee of the United Presbyterian Church on the Establishments of England and Scotland, of which we gave a summary in a recent number. There, the old voluntary ring was most unmistakable. We have rarely read any document connected with this controversy that has given us so much pleasure, and very seldom indeed one arranged and expressed with such

intellectual ability and logical force. We hope and believe that we see in it the signs of preparations for a new and a last battle. Since we have read it we have seen reason for the confirmation of this opinion. The Free Presbyteries of Ayr, Stranraer, and Irvine have agreed to memorialise the General Assembly in favour of disestablishment—a step which we certainly did not expect to see taken for some years by any Free Church organisation. We notice that the motive power in at least one of these cases is the growing doctrinal corruption of the Establishment, and especially the probable effect of the Bennett judgment. At any rate, the subject is now fairly up for discussion, and we shall be surprised if that discussion should be allowed to drop.

We meet with the following paragraph in a newspaper—we have taken no notice of which newspaper, but it might be any. It relates to the endowments of the archbishops and bishops:—

It is not, I think, generally known that the bishops who, some years ago, were deprived of their estates by the Ecclesiastical Commissioners, and who received instead of the revenues from these estates, which were often very large, a regular and fixed stipend, are now being re-endowed by the Commissioners, and have with very few exceptions once more become large landowners. It is rumoured, though I will not vouch for the correctness of the report, that one leading prelate in the north has been fortunate enough to discover a coal-mine upon his estate, which will very materially enhance his income. In fact, we are returning to the old days when the bishops were enjoying revenues of unknown extent, varying from a not unreasonable amount to between twenty and thirty thousand a year. I understand the Ecclesiastical Commissioners say they have no option in doing this. They are proceeding under an Act of Parliament passed many years ago.

This is all quite true, and a good many of the bishops must now be enjoying a great deal more than their statutory incomes. In fact, what the Ecclesiastical Commissioners have done is to take the bishops' estates, at great cost of transfer and survey, and then at another great cost of transfer and survey to give them other estates in return; and, unless Episcopal estates are worth much less than others, it is quite certain that the new endowments exceed the stipulated salaries. It will be interesting to notice whether one bishop will return his Parliamentary excess. After the Irish Church debate in the Lords, we are compelled to doubt it.

It seems to us that the arguments in favour of Church Establishments must soon be exhausted. After bishops and deans have had their say, what more can there be to be said? One of the last defences of the bishops was that by Dr. Fraser, of Manchester, which in a literary sense was well enough, but, in a polemical sense, was worth just nothing. Since then we have had Bishop Ellicott, who addresses himself to the subject in an annual letter to the clergy and laity of his diocese. Bishop Ellicott, like the Bishop of Manchester, was a man who seemed to be capable of growth before episcopal hands were laid upon him; but, like Bishop Fraser, and, to take a more notable instance, the Archbishop of Dublin, he appears to have become crystallised in the act of consecration. The touch of the bishops' hands in this ceremony seems like the touch of frost. The mind and heart at once become crystallised, and whatever capabilities of growth there may have been before, there are none left after consecration. So we find Bishop Ellicott denouncing, like an old Evangelical, every movement in favour of increased religious liberty, and saying that, "it is now clearly the motive of the Church of England to remain partly on the defensive, and to resist, so far as she has power to do so, all their varied attempts to weaken her present position." This relates to the Burials Bill—and we know that if that cannot be conceded nothing will be conceded. After this the bishop enlarges upon the subject of elementary education, and—well, we will reproduce what he says of those whom he terms the political Dissenters. Here it is—

In the second case—the conflict between religion and secularism,—we all, clergy and laity, are called by our Lord Himself to bear our part firmly and bravely. That conflict has now begun. Every effort will be made directly or indirectly to extrude the Bible from our elementary schools. Communism and Secularism are now silently uniting, and, though I grieve to write it, yet recent meetings only too plainly show further that they are receiving help from political Dissent. To hesitate now, or to use the current phrase of pseudo-liberality and compromise, is simply disloyal and unfaithful. If we have differences among ourselves, we must now forget them; if we long for a more expansive Church we must suspend such desires till the present conflict is over. It will most likely be sharp, but there are clear signs that it will not be long. The Church of England is deeply rooted in the affections of the people, and day by day is proving itself more worthy of its hold. When those deep feelings are called out—at present they have hardly been stirred—who that has any foresight can doubt what will be the issue? "In the Lord put I my trust, how say ye then to my soul that she should flee as a bird unto the hill?"

It is true that, in another part of his address, the

bishop says that "fairness to both sides" will do much, but his idea of fairness is the old idea of keeping what you have got whether it has been obtained by just or by unjust means.

We have just had a new illustration of Church patronage—a new and a suggestive one. A short time since the rector of Falmouth died, and the inhabitants were astonished to find an old clergyman, brought from the eastern counties, and of the very ripe age of seventy-eight, established in his place. Some correspondence and some editorial animadversions have taken place with regard to this. A writer in the *West Briton* says that there are 7,000 souls in the parish, and, as a Churchman, he feels "humbled and indignant," because he conceives that "no man who had the fear of God before his eyes would ever think of inducting a man of fourscore years to the charge of such a rectory as that of Falmouth." The writer goes on to say that he shortly expects to see an advertisement of the sale of this eligible advowson, and he describes the sort of advertisement which is likely to appear. This appeared in the last number of the *West Briton*, and we find, sure enough, the following advertisement in some of this week's papers:—

Cornwall.—Advowson and next presentation to the important and exceedingly valuable rectory of Falmouth.—Messrs. Edwin Fox and Bousfield have been honoured with instructions to sell by auction, at the Mart, London, on Wednesday, Feb. 26, the advowson and next presentation to the highly important rectory of Falmouth, one of the most valuable Church preferments in the kingdom. The age of the present incumbent is seventy-eight, and the income is about 1,800l. per annum, which is yearly increasing from the harbour dues and the extension of the town. By Act of Parliament in the reign of Charles II. a rate of sixteenpence in the pound is directed to be made and levied for the endowment of this rectory, and during the last seven years this rate has increased 25 per cent., and is continually advancing. The rector is also entitled to 2s. 6d. on every foreign ship and 2s. on every coaster entering the port of Falmouth, and for the last forty years these dues have been let to the Trinity Board at an annual rent, thus greatly simplifying the collection. Detailed particulars will shortly be published; in the meantime information can be obtained of Messrs. Guscotte, Wadham, and Daw, solicitors, 19, Essex-street, Strand; and of Messrs. Edwin Fox and Bousfield, Bank, E.C.

Now you see why a rector of seventy-eight years of age was appointed to the living! Faugh! What? Is such an expression justified by anything connected with our venerable Established Church? Well, we leave the facts to the reader.

THE DISESTABLISHMENT MOVEMENT.

UPROARIOUS MEETING AT CHESTER.

On Tuesday of last week, what is described in a local newspaper as "an attempt made by the advocates of disestablishment to hold a meeting at the Town Hall was frustrated by the Church party in a most disgraceful manner." The room was crammed to excess. Mr. George Potter, of London, attended to address the audience, and with the chairman (Mr. P. Cartwright), was accompanied by the Revs. P. W. Dunbar, J. K. Montgomery, Mr. T. W. Jones, &c., who were received with mingled cheers, hisses, and groans—the cheering, however, being predominant. The chairman on rising was greeted with hooting and applause, and, although he contrived to get through his address, the noise made by the Church party made it, apparently, exceedingly difficult to do so. At last the uproar became tremendous, and when Mr. Potter was called upon, the Church-defenders struck up "God save the Queen." Mr. Potter, unfortunately, was unable, from a cold, to address the meeting at any length, and soon sat down. Mr. E. Powell, a working man, then rose, and asked the working men to listen to him, but was received by the Tories with catcalls, whistling, &c. In the midst of great uproar he moved a resolution in favour of disestablishment. Another person then endeavoured to address the meeting, but in vain, when the chairman said that he had come to the resolution to bring it to an end. After commenting upon the disgraceful conduct of the Church defenders, and contrasting the conduct of Nonconformists at the meeting of the Church Defence Association with the conduct of Churchmen that night, he accordingly adjourned the meeting.

ASHTON-UNDER-LYNE.

On Monday evening, the 20th, the Rev. Thomas Green, minister of Ryecroft Independent Chapel, Ashton, delivered a lecture in the Town Hall on the question, "Does the State Church serve the cause of truth?" There was a large attendance; and, a number of tickets having been issued to Churchmen, there was a pretty vigorous opposition kept up—quite enough to make the meeting lively, but not so bad as to interrupt the proceedings very much. Among the members of the opposition on the platform was Mr. William Brown, a young man whom the Church people have engaged to reply to Mr. Green. Upon Mr. Green coming upon the platform he was received with loud cheering, mingled with some hooting from the Church party. Mr. A. Dodgson occupied the chair, and introduced Mr. Green, who delivered a very comprehensive and admirably illustrated address on the subject

named, which we are glad to know has been reprinted. At the close of Mr. Green's address, Mr. Brown rose and put a series of questions, many of which were of an irrelevant character, but all were replied to in very good humour—the audience especially appearing to be exceedingly amused with Mr. Brown. A hearty vote of thanks was awarded to the lecturer, and it was announced that the Rev. H. W. Parkinson would lecture on the 11th February.

CUDWORTH, BARNSELY.

The Rev. H. Watts lectured here on Wednesday evening last on the question, "The Liberation Society; is it worth an Englishman's support?" Mr. A. Watson occupied the chair. Cudworth is a mining district, and there was a good attendance of the miners, who greatly relished the points of the lecturer. Mr. John Andrew afterwards addressed the meeting, which will shortly be succeeded by another.

RADCLIFFE.

On Monday evening a crowded meeting was held in the Public Hall, Radcliffe, when the Rev. Charles Williams, of Accrington, spoke upon "The Case for Disestablishment." At the close of the lecture it was resolved—"That, in the opinion of this meeting, the establishment by law of the Church of England and Scotland involves violation of religious creeds, deprives this nation of the rights of self-government, imposes upon Parliament duties which it is incompetent to discharge, and is hurtful to the political and religious interests of the community, and therefore ought no longer to be maintained. Further, that a petition embodying this object be drawn up, and signed by the chairman on behalf of this meeting, and entrusted to Mr. R. N. Philips for presentation to Parliament."

CONFERENCE OF NONCONFORMISTS AT NOTTINGHAM.

On Thursday afternoon last a conference convened by the Nottingham Nonconformist Association was held in the Baptist chapel schoolroom, Derby-road, when, in the unavoidable absence of the president, Mr. J. Manning, the chair was taken by the Rev. W. R. Stevenson, pastor of Broad-street Baptist chapel. Besides many ministers and laymen of the town, gentlemen were present from Newark, Sutton, and other places in the country. After a brief address from the chairman,

The Rev. J. B. Kaye read a paper relative to the history of the school board at Keyworth. Dissenters being in a majority in the parish, application was made for the election of a school board, and when this took place, the Dissenters easily elected a majority—three to two. The rector indignantly refused to transfer the parochial school to the board, and the department was applied to for leave to erect a new one on the ground that the present school was refused, and that a great majority of the ratepayers were anxiously looking to the school board to provide suitable accommodation for their children. It was shown to the Education Department that, save some sixty children, most of whom were under obligation to attend the rector's school, the parents of the remainder required a school under the management of the school board. For months no reply was received, and it was a year before the board was able to open a provisional school. The inspector (a clergyman), had never been near them, but he had given the rector a written declaration that his school was "efficient and sufficient" for the wants of the parish. The rector had done all in his power to make the school board of which he is a member, a nullity.

We find him endeavouring to unite the farmers and cottagers against the board, on the ground of the heavy rates, which he said would amount to 1s. in the pound. We find him charging the working-men with the intention of seeking, by means of a school board, to get instruction for their children at the expense of the farmers. We find him leading the farmers to resist the collection of a school-rate. We find him dividing the classes and fomenting strife. Through his advice the churchwardens (one his own tenant, the other his own warden) refuse to sign the rate-book, and when summoned before the magistrates to show cause why they refused to sign, we find that the churchwardens are left at home and the rector in court to represent the absent wardens. At his instigation, we find some of the ratepayers sending up a memorial to the Education Department. Distant landowners are written to that they may influence their tenants against the board. Taking advantage of the days of grace, he made application to the Education Department for the usual allowance, that he might build a class-room and a schoolmaster's house. The class-room has been built, and this, which was a necessity, has been paraded and used as a reason why liberal subscriptions should be sent in, as by this he was saving the parish from being heavily rated by a school board. Along with efforts outside and inside the village, he has been incessantly corresponding with the Education Department.

The Department in London had also been extraordinarily exacting. Mr. Kaye further said—

We complain, first of neglect on the part of the department; then, that hopes were raised only to be disappointed. Their lordships were as fully possessed of the facts when they requested plans to be forwarded as they were afterwards, when they thought proper to charge the board with ignoring the existing school, professing to regard it, in spite of the clearest evidence to the contrary, as supplying what appears to be sufficient school accommodation. Our complaint is that, as a small parish, we are, by the decision of the Education Department, prevented from erecting a school on the most favourable terms, believing that both the strength

of Dissent and the proved inability of the rector's school to contain the numbers that ought to receive instruction are sufficient reasons why the Education Department should have recommended our case to the Local Commissioners. Our complaint is that, as a small parish ill able to sustain so large a burden, we shall have to go into the open market and get such terms as we can for the money required for the building of a school.

Some discussion on the subject took place, in which the Rev. F. S. Williams, Mr. Gripper (vice-chairman of the Nottingham School Board), Mr. Thompson, Rev. J. B. Paton, Mr. Renals, and others took part, and the following resolution was adopted:—

That this conference, having heard the course of the Education Department with regard to the proposed establishment of a board school in the village of Keyworth, is of opinion that, where so large a proportion of the children to be educated consists of various Nonconformist persuasions, such a course is not consistent with the impartiality required in the conduct of a public department, and that the hindrances thrown in the way of the action of the board in its endeavour to establish a school have been unjust and oppressive.

Mr. GRIPPER, in seconding the resolution, did not hesitate to express his disbelief that they would get any tangible good and effective working of the Education Act until Mr. Forster had left that department. There were certain features which he would be glad to find otherwise. Looking at one or two circumstances, he felt convinced that the whole bias of the department was in favour of the Church of England and against Nonconformists. (Hear, hear.) That being the case, they had only one course, viz., that wherever they got such an instance as that of Keyworth they should make it public and press it home. The Rev. H. W. CROSSKEY (Birmingham), in the course of a short address, said Mr. Forster undoubtedly did mean, as had been said by another speaker, to educate the people of England through the denominations to the utmost extent, and he trusted the purpose of the conference would be rather to the contrary. (Applause.)

A paper was then read by the Rev. F. ROBINSON, Congregationalist (of Burton Joyce), showing that Mr. Hargrove, curate of Carlton, had refused to read the burial service over the body of an unbaptized child at Carlton, and the meeting passed a resolution that the case should be reported in a petition to the House of Commons, as an argument in support of Mr. Osborne Morgan's bill.

The Rev. J. B. PATON moved the following resolution relative to boards of guardians and the payment of school fees:—

That this meeting protests against the proposed emendation of the 25th clause of the Elementary Education Act, according to which the power of paying fees for children attending denominational schools is to be transferred from the school board to the board of guardians—on these grounds, because it does not remove, in the least degree, the objection to the 25th clause, which violates the principles of social equity and religious equality, by coercing the community to contribute directly to the support of denominational institutions; because it will enforce multitudes who are anxious, or may be compelled, to educate their children, to do so under the degrading yoke of pauperism; and because it will introduce into the municipal care of the poor, and the annual election of guardians, the obnoxious influence of religious partisanship.

The resolution was seconded by the Rev. J. WILSHIRE, of Derby, supported by Mr. CROSSKEY, and adopted. It was resolved that the association should be for the county (Nottinghamshire), and not confined to the town.

In the evening a meeting was held, under the auspices of the association, in the large hall of the Mechanics' Institution. The Mayor of Nottingham (Mr. W. Foster) presided, and there was a large attendance. After a short speech from the CHAIRMAN, the Rev. H. W. CROSSKEY, of Birmingham, who was cordially received, proposed the following resolution:—

That this meeting has learnt with satisfaction that a Nonconformist Association has been formed in this town and neighbourhood, with which twenty-eight congregations are connected; and that its objects are to protect the existing religious rights of Nonconformists, and also, by diffusing information and forming public opinion, to aid in solving the great social and political problems of the day in such a manner that perfect religious equality in the eye of the law may be the right of every English citizen, and give stability to English institutions.

He would ask what meant this large and rapid organisation of Nonconformists, extending now from county to county, from town to town, and from village to village? They were called political agitators and political Nonconformists, but he ventured to say the gentlemen connected with the movement were men earnestly working for the religious life of the country; men who entered into the arena of political strife, with a certain amount of sorrow, but with a high sense of duty; believing that religion itself was being outraged and injured by the bribes which beset it in various directions from the Established Church. They were not assembled to intensify the sectarian divisions of the country; they were asking nothing for themselves that they denied to their brethren; but they were seeking equal justice for all, and the common rights of English citizens. (Cheers.) They believed there were two great principles contending for mastery, not only in this country, but throughout the continent of Europe; and to meet these they held there must be entire religious equality, so as to enable men without fear, or without earthly reward, to worship according to their conscience, and to redeem society in the Spirit of the God moving within them. (Hear, hear.) Nonconformists had many grievances—religious grievances—to contend with; and he saw, through the legislation of the present Government (especially through the action of one department), an ecclesiastical authority growing up and extending itself with renewed force throughout the length and breadth of England. (Cheers.) He did not

hesitate to say if an offer were made to the Church of England to disestablish to-morrow and keep the Elementary Education Act, or give up the Act and keep the establishment, that its wisdom would be to disestablish with the Education Act rather than otherwise. What had they happening throughout the country? They had in the Act the power of school boards when they were established, but when they were established they could only do this—they could teach no catechism, no formulary, but they could teach any religion they chose providing they did not use the legal formula of a sect. ("Shame.") He denied the right of any majority to use the money of the community to teach any religion they liked. They had to hand over the education of the people of England, to a large extent, to ecclesiastical authorities they were unable to control—"Shame!"—and the result was that school boards were driven, in a manner of speaking, into a corner, and in some places their existence was prevented altogether. He was told that in their town they had a school board composed of eminent men, who had managed in the course of two years not to erect a single school. (Laughter.) He begged pardon; they had one school, but it was because they had it offered them. (Hear, hear.) He regretted to say that Government was delaying the education of the country to give ecclesiastical power a larger standard in the State. ("Shame.") It was so, and he charged Mr. Forster with betraying the liberties of England. (Cheers.) He charged him with cultivating ecclesiastical and sectarian passion in every village in the land; he charged him with disseminating through the country discord, which they had hoped to sweep away, but which he had awakened to gratify the ecclesiastical party, and to sustain a cause which otherwise might have died out from their midst. (Cheers.)

The Rev. H. PLATTEN, in seconding the resolution, said he was born and baptized in the communion of the Church, was confirmed by one of its bishops, and was for many years taught in one of its schools; and he felt very much in the position of a boy who was about to fight his grandfather. (Laughter.) But since then the times had changed, and he was now a strong believer in the power of everything to set itself right. (Hear, hear.) He felt the Established Church should be made self-supporting. (Cheers.)

Mr. HENRY RICHARD, M.P., who was most cordially received, then addressed the meeting. He said, they were met to advocate the principle of absolute religious equality, which could only be established by total separation of the Church from the State. Wherever the Church had been disestablished, as it had in several countries, it had learnt to bless the hand which had severed the bond uniting it to the State. He denied that Nonconformists were enemies of the Church. They wanted to lift her out of the mire of worldliness into which she was daily sinking. There was no attempt made to defend the establishment of any principle or theory. In listening to the debate on Mr. Miall's first motion, he was struck with the fact that neither Mr. Gladstone, nor Mr. Disraeli, nor Sir Roundell Palmer did anything of the kind. They only said that the motion was premature and inopportune—that the time had not come—that the people of England had not made up their minds to demand disestablishment; and he looked on what Mr. Gladstone said, not as a discouragement, but as an incitement to effort, for the inference, though not expressed, was that as soon as the majority of the people of England had made up their minds to demand disestablishment it would be given them. (Cheers.) As to whether the Church provided religious instruction for all, did it, or had it, ever done so? He contended that at no time, from its first establishment as a Protestant Church, had it discharged, in anything like a full and satisfactory fashion, its own assumed function as the religious teacher of the people of England. After some further observations in this direction, Mr. Richard remarked that Lord Derby had said, "Self-support in religious matters, whether we like it or not, seems certain, in the inevitable progress of public events, to be the principle of the growing generation." (Applause.) That man must be blind indeed to the signs of the times who did not see that. As it was said of the freedom of the slave in America, so it might be said of the freedom of the Church in Christendom, this was an irrepressible conflict; for everywhere, not only in this country, but also on the continent of Europe—in France, in Germany, in Spain, in Switzerland—all over the Christian world, the same question was stirring and pressing on to the same solution. Under these circumstances the duty of the Nonconformists was perfectly plain. To them, more than to any other class, in his opinion, the conduct of this question had been committed by the hand of Providence. They had been its advocates through years of obscurity, and obloquy, and persecution, and now there were so many converging influences tending to its solution that it would be a cowardly desertion of duty if they did not prepare for the conflict; and he rejoiced that here, in Nottingham, they were organising their forces, and were preparing to close their ranks and bear their part bravely in this battle of the Lord. For it was the battle of the Lord. (Applause.) What they wanted was to deliver Christianity itself from thralldom. What wanted was to take the sword out of the hand of the Church and put the cross in its place, for, as to the legion which Constantine saw in that vision, whether fact or fable, it was true in relation to the Church, "By this thou shalt conquer—by the cross,

not by the patronage of kings, not by the support of senates, not by the carnal weapons of human cunning; no, by the cross. Let the church, go forth to subdue the world to Christ, holding aloft the cross of Christ, and by this shalt thou conquer the world to come." (Loud cheers.)

Mr. GRIPPER, who followed, speaking of the present position of the education question, said it was one which for years had enlisted the strongest sympathies of Nonconformists. The Church of England claimed to have the wealthy portion of the population of this country. It was a claim they were ready to admit—that the members of that Church were in a position to maintain their schools and church far before the various bodies of Nonconformists. Nay, it was well known that among themselves there were certain bodies with respect to whom the poverty of its members was at once its glory and its boast. (Hear, hear.) Nonconformists had had their chapels to build and maintain, at the same time paying their quota to help the Established Church to maintain their own places of worship. They had not therefore been fairly treated in the race; for, while their means had been smaller, their burdens had been greater, and it was, therefore, easily accounted for that they had not so large a share of the day-schools of the country as the Church of England. But, as to the Sunday-schools, he thought that here the palm was to be given to Nonconformists. Mr. Gripper concluded by moving—

That no amendment of the Elementary Education Act will be satisfactory that does not provide—(1) That school boards shall be formed in every district of the land. (2) That at least one board shall be established in every school district, which shall be under the entire control of the school board during ordinary school hours. (3) That no public money shall be devoted to denominational purposes; and that the 25th clause of the present Education Act shall be unconditionally repealed. (Cheers.)

The Rev. J. B. PATON seconded the motion, which was carried by acclamation.

The Rev. JAMES MATHESON then moved the following resolution:—"That the best thanks of this meeting are hereby presented to their fellow-townsmen who have spoken to-night; to the Rev. H. W. Crosskey, the deputation from the Central Nonconformist Association at Birmingham, for his speech; and especially to Henry Richard, Esq., M.P., for his address. That this meeting gladly avails itself of this opportunity of expressing its grateful sense of the eminent ability, consistency, and courage with which Mr. Richard has devoted himself to the promotion of civil and religious liberty at home and peace and good-will among nations, and trusts that the proposals that he intends to submit to Parliament in the coming session, with regard to a high court of arbitration for the settlement of international disputes, will receive the public consideration and the political support to which it is entitled." In making this proposition, Mr. Matheson went on to speak in the highest terms of the admirable services which had been rendered by Mr. Richard to the cause of Nonconformity. (Applause.)

The Rev. W. GRAHAM briefly seconded the motion, which was unanimously carried amidst loud applause. A vote of thanks to the chairman brought the proceedings to a close.

NONCONFORMIST CONFERENCE AT ACCRINGTON.

A conference of Nonconformists of the North-Eastern division of Lancashire was held at Accrington on Friday night to consider the course of action at the next election; Mr. R. S. Ashton presided. The Rev. Mr. M'Dougall (Darwen) asked of what did the Liberal party in North-East Lancashire consist? Chiefly of Nonconformists, who at the last election gave a hearty and undivided vote for the Liberal candidates. The victory of the Tories had been secured by a narrow majority only, so small, indeed, as to lead some to think that a little more energy on the part of the Liberals, and a little better management on the part of the election committees, might have reversed the result. Bad tactics and want of enthusiasm ought not to be tolerated; the Liberals should lack neither skill nor activity, and as the present representatives of the division were out-and-out Tories, it was the plain duty of Nonconformists to do their best to displace them. He advocated the increased use of lectures, pamphlets, and public meetings, believing that the working classes only needed more correct information upon Nonconformist principles and aims to be won over. As to the approaching election, he argued that forming as they did the larger portion of the Liberal party, Nonconformists ought to say what the party should go for; and urged that while regarding disestablishment as a thing to be zealously sought, but yet not to be made a crucial question for the moment, he must ask the candidates who wanted his support to insist upon the immediate excision of the 25th Clause from the Education Act, and for such other modifications of the Act as might be needful to bring it into harmony with the principles of religious equality. He urged union and unfailing activity on the part of Nonconformists of the district.

Mr. H. Richard, M.P., also addressed the meeting. He observed that great misconceptions were prevalent among the supporters of the Establishment as to the motives and objects of the advocates of disestablishment. He could assure these gentlemen that he and those who agreed with him did not place themselves from choice or pleasure in an attitude of antagonism or conflict. They were sometimes represented as the stormy petrels of politics, delighting in the strife of elements and taking pleasure in contention; but this was not the case. Noncon-

formists were an eminently quiet, retiring, and domestic people, whose chosen sphere of activity was in connection with those religious and philanthropic pursuits in which they had always borne a honourable and conspicuous part. They had no wish to force themselves into this strife of tongues. He should like to see the partition wall between Conformists and Nonconformists done away with, in order that Conformists and Nonconformists might disappear altogether, by being placed on a level of absolute freedom. Nonconformists were told that the sacrifices to which they had to submit were only social sacrifices, but what sacrifices could be more galling than these? They were snubbed, sneered at, looked at askance, and they were placed at a disadvantage in competition for public offices. He, as a Nonconformist, was in favour of disestablishment, not from any paltry motive or sectarian jealousy, but because he believed that the alliance of the Church with the State was unjust, unreasonable, unscriptural, and unhallowed, without any warrant or authority in the great statute-book of Christianity, and opposed to the spirit of the Gospel. By one of the resolutions passed, the meeting pledged itself to exert its utmost influence to effect a change in the Parliamentary representation of North-East Lancashire, so that the members for this division of the county may in the next Parliament support Mr. Gladstone's Government; but "that no candidate for the representation of North Lancashire will be acceptable to Nonconformists who may refuse to vote for the unconditional repeal of the 25th clause of the Education Act, and against any and every form of the concurrent endowment of denominational institutions." In acknowledging a vote of thanks, Mr. Richard said he thought by passing such resolutions as the first they had done a service to the whole Liberal cause.

CONFERENCE AT WOLVERHAMPTON.

A very influential and numerous conference of representative voters from all parts of the Parliamentary borough of Wolverhampton was held last night in St. George's Hall, Wolverhampton. The leading questions touching disestablishment and disendowment were fully discussed. After more than six hours' debate, resolutions were passed pledging united action in the future on educational and other questions; also pledging the conference not to vote for any candidate who was not willing strenuously to oppose the 25th Clause in the new session of Parliament; likewise pledging the meeting to the policy in the Education Act of the Manchester Conference. Afterwards it was determined that Government should be called upon to establish colleges for the training of teachers, and that in every agreement with teachers or pupil-teachers there should be a clause protecting them in respect of their religious belief or disbelief. The conference will exercise great influence upon the Parliamentary representation of the borough.

MR. SPURGEON ON CHURCH AND STATE.

On Sunday morning the Rev. C. H. Spurgeon, taking as his text Matt. xxii. 42, "What think ye of Christ?" divided his sermon under two heads, first—some of the questions of the day; and secondly, the question of all questions. Among the questions alluded to in the first division was that of the disestablishment of the English Church. "I very largely attribute," said the reverend gentleman, "the decline of religious interest in some directions to the interest which has been taken in the questions which naturally arise out of the adulterous connection at present existing between religion and the State in this land. We have all of us only a certain amount of power and thought to give to anything, and if it be a necessity, as it is a necessity, that every Nonconformist should contend for his rights and liberties, and should never rest till there is religious equality in the land, then so much of our strength is taken away from higher and better matters to attend to that which, nevertheless, it is unavoidable that we should attend to. We should never be satisfied until we stand upon an equal footing, all of us, in matters of religion. An Established Church is an established tyranny. We wear upon our wrists, each one of us, as Dissenters, fetters that gall us worse than if they were made of steel. We have to support a church whose business it is to oppose the truth which we try to teach; we have to maintain an institution which tries to pull down that which we would be willing to die to maintain. Popery is this day paid for in this land; that which our fathers died and rotted in prison to put down we have to contribute to support, and we cannot help feeling indignant—we should be less than men, certainly less than the sons of the Puritans who made the Cavaliers feel the strength of their right arms, if we did not feel in our souls that we cannot long submit to the tyranny which galls us every day. Down with it! Down with it! We will be free, as God lives. But we cannot talk about all that and be earnest about it, without a good deal of our strength running in that direction, when we want it all to run in the channel of pure, spiritual religion. We want in all things to be giving unto God all our heart, and soul, and strength, but this question about Caesar will come in. It must be answered and settled once for all, and the sooner it is done with the better; and we mean that it shall be done with, by God's good help, ere long. But the question itself is doing mischief by taking us away from other things which are much more important. The Saviour, therefore,

when it was brought forward, answered it, and answered it most completely. They asked, 'Shall we pay tribute to Caesar?' 'Whose money is this?' said he. 'Caesar's money.' 'Very well; you are under Caesar's government; therefore pay to him the tax which he demands of you; but by no means forget that you are still under God's government; therefore give unto God the things that are God's.' He drew a great distinction here which ever ought to be maintained. 'To Caesar the things that are Caesar's.' To rule us, to promote liberty, to give to each man his own fair rights—that is Caesar's, but to teach us religion, God forbid! What religion can Caesar teach us? What has he to do with religion? He would teach us to worship the false gods of Pagan Rome one day, and then those of Papal Rome. A Caesar might be an infidel. It is none of Caesar's business to deal with our consciences, neither will we ever obey Caesar in any matter about religion. He may make what laws he wills; he is no more to us than the meanest beggar in the street if he goes beyond his authority. To Caesar Caesar's; politics to politicians; obedience, lawful and civil, to civil leaders; to God things that are God's. And what is that? Why, man himself is the coin upon which God has stamped His image and superscription, and we must render to God our wills, our thoughts, our judgments, our minds, our hearts. Consciences are for God. Any law that touches a conscience is null and void *ipso facto*, because Parliaments and Caesars have no right to touch conscience. I do not believe in liberty of conscience towards God; we are bound to believe what He tells us, and to do what He bids us; but liberty of conscience towards all mankind is the natural right of every man and woman born, and we must respect it."

THE REV. J. G. ROGERS ON THE BENNETT JUDGMENT.

On Tuesday evening, Jan. 21st, the Rev. J. Guinness Rogers, B.A., of Clapham, delivered one of the series of Free Trade Hall lectures, projected by the Manchester Nonconformist Association, on "The Bennett Judgment and Recent Episcopal Charges." The hall was well filled. Mr. Joseph Thompson presided.

Mr. ROGERS, after some preliminary remarks, said that the "Bennett Judgment" was the crisis of a great controversy, the outcome of a determined effort to assert the Protestant character of the Anglican Church, and to purge it of the Romish leaven which had been introduced into it. Here was a Church which, until recently, had been regarded as a Protestant Church, which certainly numbered the Protestant martyrs among its members; and yet by its clergy, the central error of Romanism, that which the Reformers had resisted even unto blood, because they felt it to be the keystone of the whole priestly system, was being openly taught in its pulpits, and was set forth with all pomp and circumstance in the ceremonial of its altar. The issue was nothing less than this—Is a clergyman of the Anglican Church justified in teaching doctrines essentially anti-Protestant, and that on a point of the most vital character? Whether the view which Mr. Bennett had propounded was that of the Church of Rome, was open to doubt. That it was in direct contravention of all that had hitherto been regarded as characteristic of Protestantism could hardly be considered matter for discussion. The question, indeed, was not whether it was true or false, but whether it was inconsistent with the doctrines set forth in the articles and formularies of the Anglican Church, and such, therefore, as one of her clergy might teach without forfeiting his position. And the decision, stripped of all disguises, was that it was not. It is true that Mr. Bennett was told that such a conclusion had not been reached "without great anxiety for, and casual doubt" that his words, even in the modified form which they ultimately assumed, were rash and ill-judged, and "perilously near the violation of the law." But, nevertheless, he was, to all intents and purposes, acquitted, and tacitly allowed to continue his old course without fear of legal interference. The object of the prosecution was not formally to deprive him of the vicarage of Frome, but to obtain a condemnation of the doctrine he had been teaching. The result of his acquittal is not simply that he retains his status, but that he can still promulgate his doctrine. Mr. Bennett is saved, but the Church of England is Romanised. The Evangelicals, indeed, who promoted the suit, or at least many of them, and especially of their clergy, are anxious as far as possible to detract from its significance. They congratulate themselves on the affirmation of this doctrine, and endeavour to make light of the evil that must result from the toleration of the opposite. There are some who have even gone so far as to express satisfaction with the judgment. When reading such extraordinary declarations, one is tempted to ask, first, What would dissatisfy them? and next, If this satisfies them, why did they ever institute this prosecution? They were the representatives of a great cause, and that cause the Protestantism of the Anglican Church; and that they should be thankful, or profess to be thankful, because that Protestantism is not expelled from the Church, is even declared to be her doctrine, while at the same time, its enemies are permitted to malign and ridicule it, to represent it as a gross heresy, and to set forth a teaching which, if it be true, proves Protestantism, to have been a grand blunder, as well as a sin, passes my comprehension. Better, surely, they should confess

their defeat, and manfully address themselves to a consideration of the way in which it can be repaired than wear a smiling countenance to conceal an aching heart, or talk of perfect content when they must have the secret suspicion that this Establishment, for which they have borne and suffered so much, is weakening the power of the truth they love. They may have their theory as to what the Church ought to be, but they have to deal with it as it is. It may be that it ought to be intensely and really Protestant, though while the baptismal and absolution services are in the Prayer Book, it is hard to see how even that can be successfully maintained. But whatever ought to be, the fact is that it is anti-Protestant. There are scores of churches in which the ritual can hardly be distinguished from that of Rome, and has been made with the distinct object of setting forth the priestly theory of the Romish Church; there are numbers where the practice of confession has been introduced, and the English priest deals with his penitents after the most approved fashion of his Romish type; there are hundreds of churches where the doctrine of the Real Presence, a presence of Christ in the consecrated elements—that is, a presence which comes as the result of priestly benediction, which is, in fact, a miracle wrought by the priest—is publicly taught. There were 4,700 priests who protested against celebrating (as they term it) at the north end of the altar, because it would falsify their priestly pretensions. The party cannot, therefore, be regarded as wanting either in numbers or influence, and their power grows daily; and as it grows, their spirit becomes more daring, and their progress homeward more rapid. How long will the Evangelicals suffer all this? How long will they allow their attachment to an ideal Establishment to blind their eyes to the true character of the Establishment of which they form a part, and which at every point traverses their views. They insist on a definite creed, but the Establishment has converted the Church into a teacher simply of peradventure. They are opposed alike to latitudinarianism and Romanism, and the Establishment spreads its sheltering wings over both. For the first time since the reign of Mary, says Rev. C. Bligh, "the essential doctrines of the mass have been, to the extent, at least of the language used by Mr. Bennett, legalised." "There is no longer," says Mr. Molyneux, "any security for attendants at our church for knowing beforehand whether the teaching to which they shall submit themselves shall be of a directly infidel, Romanising, or Evangelical character." It may, in truth, be Romish on one side of a street in one parish, and Protestant on the opposite one in another parish; it may be intensely Evangelical this year, and next year, with a change of incumbency, may possibly have a clergyman of broad and comprehensive views, who may denounce all that his predecessor has taught as miserable narrowness, and both will speak with the authority of the Church, and both, on the theory of the Establishment, are to be regarded as the overseers of the souls of the parish. If the Evangelicals think this right, let them say so, but in saying it let them give up all claim to be regarded as witnesses for Protestant truth. If they do not, let them take such action as the gravity of the crisis demands. It is not for us to teach them as to their duty, as assuredly it is not possible for us to take their place. But one thing is certain, the crisis is of the most serious character, and demands prompt and energetic action. If they will not secede, at least there must surely be something possible to them. Ignoring evident facts, dallying with weak suggestions, crying "Peace, peace," when there can be no peace, will not serve them or their cause. The tide is flowing past them while they are waiting in utter helplessness, sighing for the breeze which will not come, and when their season is past, and their barque lies stranded, even the sympathy of Dr. Cumming will be but poor consolation under the conviction, at last forced upon them, that they knew not the day of their visitation. ("Hear, hear," and cheers.) We look back to the time when two thousand men, with even less occasion, forsook their quiet homes and pleasant churches and happy labours to face the storm of persecution, to endure the coldness of neglect, the privations of poverty, the darkness of the prison, to become as outlaws in the land for Christ's sake. Our Evangelical brethren profess to reverence their memory, and to hold most of their principles. Have they inherited nothing of their spirit? How much would they do to create another impression, if, rising in the strength of their manhood, they should at once and decisively say, Peril the Establishment rather than compromise the truth! They cannot save both. The Bennett decision will not be reversed, and while it stands, the Establishment will be—I say it advisedly—a potent instrument for the promotion of Romanism. Let them choose, then, which they will serve. Mr. Rogers, in concluding, remarked—

There are many at present who are alarmed at the growth of Ritualism, and not without reason. I am not alarmed, but more anxious about the way in which priests are everywhere asserting themselves. There is hardly a country in Europe where they are not at present producing dissension and difficulty. Republican Switzerland and monarchical Belgium, conquered France and triumphant Germany, are alike troubled by them. There is not a line of progress which they do not cross, and not an aspiration after freedom they do not seek to repress; not a right which they will respect if it stands in the way of their ambition; not a passion to which they will not appeal, nor a weapon they will not use if thus they can advance their ends. Of all science and enlightenment they are stern and uncompromising foes.

If they talk the language and insist on the rights of freedom, it is that they may pervert them for their own selfish purposes. Wild even to revolutionary license where they are not in the ascendant, they set no bounds to their tyranny and coercion whenever power is placed in their hands. God save our country from being brought under their sway! No man could utter a more unjust imputation on Nonconformists than to insinuate that they would in any way become their ally. We would not trample on liberty even to suppress its deadliest foe; and we would employ no power of the State to prevent the development even of the sacerdotal system if they choose to separate themselves from the State; we would not cut the liberty which they would thus gain; if, for whatever reason, they desire to see the Church liberated, we cannot but wish them success. But they are their true allies, who support an Establishment whose power they are, to so large an extent, wielding. Place them on a level with other religionists, and we, at least, can trust to the power of truth to overcome the error. What we object to is, that the nation should clothe them with an authority, give them position, treat them as the recognised religious teachers of the people. What they have to say in their own name let them say, and let who will believe; but let not the nation take the responsibility of commissioning them to speak and work for her. If we are doomed, which God forbid, to see the supremacy of priestism in the land, at least let its triumph be won by itself, and let us, as a people, not have the shame and the sin of having ministered to the growth and power which could not succeed but at the cost of our liberty and our national greatness. (Cheers.)

On the motion of Mr. JAMES HEYWOOD, seconded by the Rev. A. THOMPSON, the following resolution was adopted:—

That the best thanks of this meeting be given to the Rev. James Guinness Rogers, B.A., for his able and eloquent lecture on "The Bennett Judgment, and Recent Episcopal Charges"; and, while avowing its sympathy with the views which he has set forth on these subjects, would express an earnest hope that the public mind may be roused to consider more carefully the injurious influence which must be increasingly exerted by that anomalous and unjust institution which claims to be the only legally-authorized expounder of Divine truth to this nation.

PUBLIC MEN ON ECCLESIASTICAL QUESTIONS.

Mr. Leatham, M.P., in addressing his constituents at Huddersfield a few days ago, said:—

Then there is the sleepless question of the Church—I say sleepless because the time has gone by for ever when you can continue to commit an act of flagrant injustice in every parish in the kingdom and expect that your injustice will be condoned, for in every parish in the kingdom I find side by side two distinct classes of men—the one treated with the utmost respect and consideration by the State, helped liberally out of the pockets of the other classes in all that pertains to his religion; and to archbishops and bishops, deans and canons, rectors and vicars, and every other ecclesiastical luxury in abundance, at the public expense; the other class being pooh-poohed and sent empty away in a country of equal laws and equal rights. (Applause.) But the mischief does not end here. The State sets the example of partiality, and there are plenty of people up and down the country mean and sordid enough to improve that example of the State, and to endeavour to transfer the brand which the State wilfully and deliberately places upon the Dissenter from his religious to his social life. (Hear, hear.) What is the consequence? Supercilious contempt on the one hand; all the heart-burnings and jealousies naturally due from a keen sense of injustice or the other, and resulting in both endless discord and strife. (Applause.) Nor is there any longer the poor plea for all this discord, all this heart-burning and jealousy, all this mischief, and all this injustice, that the Church with all her creeds is the national protest against infidelity on the one hand and Popery on the other. (Hear, hear.) For what does the Church really believe? (Hear, hear.) I find one portion of her followers dressing up the divine religion of Nazareth in all the pomp and frippery of the Middle Ages, and telling us that that is truth. I find another portion stripping that Divine religion of many things that we hold sacred, surrendering the very miracles to infidelity, with the exception, perhaps, of the loaves and fishes—(laughter and applause)—and telling us that that is truth. (Applause.) The rival sects are irreconcilable and implacable. Did any of you read the terms of ecclesiastical Billingsgate the other day in which one dean of the Church of England assailed another dean? (Laughter.) How long are we to go on thus pouring the people's money by millions into the laps of Church dignitaries who are at issue with each other upon the very doctrines of our fundamental religion? (Hear, hear.) I had scarcely taken my seat in the House of Commons, after speaking on Mr. Miall's motion, when up jumped my friend Mr. Hughes to defend the Establishment on the ground that the Romanist and the Rationalist were both equally at home within her capacious fold! (Laughter and applause.) With this spectacle before us of this ringed, spotted, and bedizened, but spoiled, petted, and favoured flock; this supremacy without uniformity; can we wonder that the disestablishment question is growing, I will not say from year to year, but from hour to hour? (Applause.) And yet, in the face of this growth, it is amusing to see that some people who write in the newspapers are comforting themselves with the evidences of hesitation, despondency, nay, of despair—(laughter)—which they think they have discovered in some recent utterances of the member for Bradford. (Laughter.) But those who knew my hon. friend best know how little despondency there is in his heart. (Applause.) It is quite true that his speeches do not bristle with menace as they once did; it is quite true that he does not raise this question in season and out of season as perhaps he once did; but why is this? It is because no one knows better than he that the question has struck its roots deep down to the very foundations of public opinion—(cheers)—it is because he knows that he can afford to wait. (Cheers.) The main issue is inevitable; he has no anxiety on that score. Our sole anxiety is lest it should arrive before its time. (Cheers.)

A demonstration of the Liberals of North Wales

was held at Mold last Wednesday, at which Mr. Holland, M.P., Lord R. Grosvenor, Sir R. Cunliffe, and Mr. W. H. Gladstone were present. A letter was read from Mr. Watkin Williams, M.P., regretting his inability to be present, and stating that he had been informed on good authority that Irish Education was to be a Cabinet question in the coming session, and that the Ministry intended to stand or fall by the result, and also giving it as his opinion that the only real solution of the religious difficulties connected with education was for the State to confine itself exclusively to secular instruction. Lord Richard Grosvenor, in reference to the Education Act, said he thought large numbers of people had proper objections to the 25th Clause, and he had no doubt that the clause would be remedied next session, and this one bone of contention put aside. Sir R. Cunliffe remarked,

Mr. Miall, he saw, had stated that the Irish University Bill was by no means to be denominational. It was to be founded on religious equality, and if this were done it would be a satisfactory solution of the question. With regard to Church and State, he could only reiterate what he had said a few weeks ago, that he could not pledge himself to support Mr. Miall's motion in the coming session. That of last session should have had his support, believing as he did that the more the question was discussed the better. When he did give a vote it should not be given in the interest of any one community, but in that of the nation at large. The Education Bill was an attempt to establish a natural basis for educating the people, and Government naturally availed themselves of all the existing means. So far as regards the 25th Clause, he must confess that it must be either modified or repealed during the coming session.

Mr. Edward Ellice, M.P., in addressing some of his constituents at Caper Fife, said that, with regard to the Education Bill, they had waited very patiently for it; but, in his opinion, their patience had been rewarded, for of all the bills he had seen, the one that was passed last session was the very best.

In some respects he could have wished for improvements, but on the whole he thought it would be found to work very much for the spread of education generally among the people. He regretted the denominational element both in the English and the Scotch Bill—(applause)—but at the same time they could not expect, when the principle had been yielded in the English Bill, that it could be resisted in the Scotch Bill. He believed that as the bill now stood all interests would be fairly represented on the school boards. Beyond the advantages to education the bill would give this other advantage, that it would bring together at the same table to discuss matters of common interest persons who now went their own several ways without joining each other, as he thought they should, in doing all the good they could in the sphere in which they were placed. He was speaking his own thoughts without reference to any one, but it had been painful to him to see clergymen, excellent people among their own congregations, doing their duty according to their conscience, excellent members of society, passing each other by without any sort of acknowledgment. (Applause.) That was not charity—(loud applause)—and without charity there was nothing worth. (Applause.) Now, he hoped the school board would bring them all together, and that, when they came to rub shoulders at the same table in discussing matters in which they must all have a common interest, the Established Churchman, the Free Churchman, the Dissenting Churchman, and the Roman Catholic Churchman would be brought together in one common endeavour to do their best in promoting the good of God's people, all of whom in common were placed under their charge. (Loud applause.)

As regarded the Irish University question, Mr. Gladstone was placed in a peculiar position.

The Irish party in Parliament commanded the position. They held the balance of power between the Liberals and the Conservatives. They could to-morrow turn Mr. Gladstone out, and put Mr. Disraeli in. The Roman Catholic Bishop of Salford, in a speech to a large meeting of the Roman Catholics in that district, said the Roman Catholics belonged to no party; that the State had arrogated to itself the right of compelling parents to accept for their children an education divorced from revelation and religion. Could politicians, asked the rev. prelate, expect Roman Catholics to change their ancient platform out of gratitude to a political party merely for having restored to them social and political rights? And, he added, as long as they acted on principles which Roman Catholics could accept they would be with them heart and soul. Now, he read that speech as meaning that unless the Ministry would place by their bill the education of Ireland in the hands of the clergy, the Roman Catholic party would go into opposition. He, for one, would not agree to hand over to the Roman Catholic clergy the education of the children of Ireland. To adopt those principles and apply them would simply be to strengthen and confirm that very influence to which more than one-half of the miseries of Ireland were, in his opinion, now attributable. If Ireland was to be helped out of her trouble, it must be by giving her a free education, wholly apart from all sectarian influence, which would enable the children when they grew up to see by the light of their own free judgment, and to judge of men and things by the unperverted intelligence which God had given them. He believed the Government would bring in no such bill as people had been suggesting. He believed the bill they would bring in would be one they would all be able to accept; and he believed no greater blessing could be bestowed on Ireland than that of educating those whose ignorance alone now placed them in the position which the people of this country always lamented and deplored. (Applause.)

Dr. PUSEY has been seriously ill at Genoa, with pneumonia. Being in his 75th year, his friends were very anxious. Dr. Ackland was telegraphed for and went out, but, sends word that the venerable doctor is in the way of a steady advance to recovery. Dr. Ackland is so satisfied with the state of his patient as to be able to return to England at once.

OUR STATISTICAL SUPPLEMENTS.

We have received a copy of the *Western Mail*, calling in question some of the figures in the Cardiff table, but we have not space to refer further to the subject this week.

Last week we referred to a letter received from the Rev. H. H. Moore, vicar of St. John's, Darwen. We now insert such portion of it as is necessary, together with our enumerator's reply. To those who do not care to read about these trumpery charges, the importance of which is in inverse proportion to the writer's prolixity, we may say that in our opinion the reply to his fussy allegations is crushing. We may also remark that our enumerator indicated in his private letters the most anxious desire to satisfy this rev. gentleman, and that twice he sent up corrections to be made at Mr. Moore's instigation—in the last instance at very serious inconvenience to ourselves, when all the tables were completed and the castings made. And now comes this long-winded letter to us—a letter which has already been published a week ago in a number of congenial newspapers. It begins with two paragraphs giving Mr. Moore's opinion of our statistics generally, which we decline to insert, and which good taste should have suppressed. He then indulges in the following criticism:—

Your enumerator applied to me for the present statistics of the Church, which I could only then supply for my own parish. I stated that the amount expended on places of worship in this parish was 13,000*l.* In a second parish, however, a site has been given and a church built at a cost of 7,000*l.*, according to the statement of the donor himself. In another of the parishes a school has been built and enlarged at a cost of 4,500*l.*; so that instead of Church expenditure being 13,000*l.* it should be at least 24,500*l.* And Churchmen here regard the sum which is represented as the expenditure on some of the Dissenters' places of worship as fabulous; and would be glad to challenge them to prove their figures. They would also like to know whether the sums said to have been expended on building and enlarging of places of worship include that part of the cost of the buildings which still remains unpaid, as all the money stated to be expenditure by the Church has been actually paid, and not one of their buildings is in debt.

Secondly, with respect to accommodation, I supplied statistics for my own parish, allotting to the Church 740 sittings, and to the three schools and service rooms respectively 700, 400, and 150. One of these schools was opened as a place of worship in the spring of 1852, another in 1866, and the third in 1871. In calculating the accommodation of these three service rooms I gave such liberal allowance of space to each worshipper as would allow both kneeling and sitting comfortably, and also the passage of late comers along the seats. When I had sent in my statistics I thought I should like to ascertain if my surmise were correct, that each enumerator would act on a different method of calculation in consequence of the *Nonconformist* compiler not having laid down, as he ought to have done, a uniform standard of reckoning. The answers of the gentlemen to whom I wrote showed how absurd it is to think of making comparisons between figures so variously obtained. In one case eighteen inches had been reckoned as the proper width for each sitting; in another, a small school, the enumerator reckoned the accommodation of the building according to the Government standard of eight square feet to each person; in another the number of persons who had actually been seated comfortably in the room was given; in another the enumerator had looked through the window of the building, and had guessed, as well as he could in that way, how many persons it would hold; in another case the recollection of the building, as he had seen it once a few months before, sufficed to guide him in his reckoning; in three other cases the scale of measurement had been about four square feet to each person. These gentlemen having no guide as to the proper method of ascertaining the required information, naturally adopted what seemed to them to be the best or sufficiently accurate methods, and of course each adopted a different method. Having thus ascertained the scales of measurement applied in the various cases, and especially that one room was said to hold 850 persons, which was only ten square yards larger than my largest school-room, which I had returned as holding 700 persons, I bent a corrected statement for the three schoolrooms, which you have published, and according to which the total accommodation for this parish was raised from 1,990 to 2,340. But with these corrected figures for this parish the Church's total accommodation for the whole of Darwen ought to be 5,873, and you have stated it as 5,253. I find, however, that I must make still another correction of the Church's accommodation. Having just learned from one of the enumerators that both the upper and lower rooms of their school have been included, although only one is used for service, on weekdays, I shall now include both the upper and lower rooms of two of my schools, which are really more properly service-rooms than most of the schools reckoned as such by Dissenters. The Church accommodation in my parish will therefore now be 3,700, instead of 2,340, and the total Church accommodation for the whole of Darwen will be raised to 6,733, that is, 1,480 more than you have published. Your enumerator has also omitted a service-room belonging to the Church in 1851 and holding 150 persons, which is no longer used.

The column referring to the Congregationalists is also wrong. It is stated that in 1851 they had two places of worship, and that they now have six. But one of the four said to have come into existence since 1851 (at Blacksnake) has been used by the Congregationalists as a Sunday-school and service-room ever since 1823, and another of the four (in Pole-lane) also long before 1851. Moreover, the accommodation of another of these four places of worship claimed as new (the Bolton-road School) ought not to be reckoned as wholly an increase since 1851, because it only took the place of an old

mission-room (in Astley-street) which the Congregationalists had then, but which the Wesleyans have now. The Wesleyans state its accommodation as 250, which number ought to be deducted from that of the new building which replaced it, and the remainder only is the real increase. The column for the Congregationalists ought therefore to be corrected thus:—Places of worship in 1851, five; number of sittings, 2,800; places of worship in 1871, six; number of sittings, 4,708; increase between 1851 and 1871 in places of worship, one instead of four (as in your paper), and in the number of sittings, 1,908, instead of 2,508 (as in your paper). The corrected statistics for the whole of Darwen therefore show that the Church's increase in the number of places of worship is five, and in the number of sittings 4,249, instead of 3,039; while the increase in Dissenting places of worship is only six instead of nine, and in the number of sittings 4,698, instead of 5,298.

Our Darwen enumerator replies to Mr. Moore as follows:—

The conduct of the Rev. H. H. Moore in publishing the above letter, is so extremely unreasonable, that I find it difficult to treat his criticism with patience, and feel it to be a great waste of your space and my time to answer the statements in detail. But that Mr. Moore may not have the opportunity of saying that his strictures remain unanswered, I will notice them; and, in doing so, hope to imitate the gentlemanly courtesy the *Nonconformist* uniformly displays towards even the most bitter and offensive of its opponents. I must inform your readers, to begin with, that it was from no other person than Mr. Moore himself that I obtained the returns of Church of England accommodation in Darwen that he now asks to be radically altered. This he admits in the course of his letter; and also allows that when he sent what he called a corrected return, giving his three mission schools 350 more sittings than he had claimed at first, I also accepted that statement without demur, and you also altered your tables to include the addition, although it was sent at the last moment. I am unable to conceive what more could have been done to secure the fullest justice to the Church interest in Darwen in your statistical statement of religious accommodation. I may say that I checked the returns from the Nonconformist and Roman Catholic authorities somewhat strictly, but I did not attempt to check Mr. Moore's figures at all, though I felt satisfied the second returns were a decided exaggeration of the sittings in the three mission-rooms of Mr. Moore's parish.

The first objection Mr. Moore takes is to the amount I put down for Church of England expenditure upon new places of worship since 1851. The sum I gave was 18,000*l.* Mr. Moore gets the sum of 24,500*l.* by putting the cost of his own church and schools at 13,000*l.*; of Huddlesden New Church at 7,000*l.*; and of the Holy Trinity Schools at 4,500*l.* Taking the last item first, I must remind Mr. Moore that Holy Trinity Schools are not used as a place of regular worship; this I ascertained from the vicar, the Rev. R. Mayall, himself (who, I may add, has been perfectly reasonable in his claims, and has given me no trouble at all). Neither Mr. Moore nor I have ever reckoned these schools as a mission place, and their cost is therefore not to be included in the expenditure of the Church upon places of worship. As to the cost of the two new churches, I shall take the statement of the *Manchester Diocesan Calendar*, which I assume to be copied from the official reports to the bishop, as more valuable than Mr. Moore's new estimates, footed-up for a purpose. The *Diocesan Calendar* gives the sums as follows:—"Huddlesden, St. Paul, 1,000*l.*; Over Darwen, St. John Evangelist, 8,100*l.*" The total is 12,000*l.*, spent upon the buildings (we are not speaking of endowments) of the two new churches in this township since 1871; leaving a balance of 6,000*l.* out of my 18,000*l.* Of this I put 1,000*l.* for the repairs to the fabric of the old church of St. James', about 1853, and the rest, 5,000*l.*, is exactly the estimate of Mr. Moore as to the cost of the schools only partially used as preaching rooms in St. John's parish. I hope I have shown that my figures of Church of England expenditure upon places of worship were carefully arrived at and are quite accurate.

I come to the point of the accommodation of the various mission-rooms in Darwen, in reference to your returns of which Mr. Moore expends so much perverse ingenuity in seeking to establish some material error. His statement that any of these places were estimated by me, or by the authorities of the several denominations who gave me the returns, by any such slipshod methods as a glance "through the window of the building," or by a vague recollection of a room seen some months ago, I am compelled to say is simply untrue. All the parties to whom I applied are as familiar with their rooms as Mr. Moore is with his, and possibly less imaginative than he in their processes of reaching the amount of accommodation provided. Three out of six Nonconformist preaching places have their sittings specified in the *Lancashire Congregational Calendar*, from which the numbers sent to you are copied. The two Wesleyan rooms and the Primitive Methodist room are calculated by persons who know the places well, being connected with the bodies conducting worship in them. Mr. Moore has been busy enough inquiring from my informants the bases of calculation respectively adopted, and he tries in his letter to make a point of the difference of method reported to him. It will probably appear on a little scrutiny that the methods are not so variant as he would have us suppose. Repudiating the window-peeping process of counting as not likely to have been resorted to by anybody unless by Mr. Moore in his inquisitiveness about Nonconformist places, I think most of the other methods enumerated by Mr. Moore come very much to the same thing. In three cases, he says, four square feet were allowed for each person; in another eighteen inches per sitting were allowed: well, 18 inches in width by 32 inches in depth is just four square feet per sitting. Mr. Moore has so far omitted to inform the public what his method of calculation has been, but if we take his original and only correct return at four square feet per sitting for his rooms I think we shall be very near the fact. Thus far, then, the calculations are based pretty much alike; and the next case, in which the number of persons who had actually been seated in the room is said to have been taken, may be found to be closely coincident with the potential number to be seated, as got by the rule of

four feet square for each person. But Mr. Moore mentions one room in which the Government day-school scale of eight square feet per scholar was taken in giving the sittings. This is certainly an under-estimate, and if he will tell me the name of the school, I shall be glad, on authentication, to give it an addition of sittings. This room is said to be small, indeed, and your table cannot be impugned for a slight inadequacy in a single return. Discrepancies as great or greater than any Mr. Moore can point out may be and have been made in Government and diocesan returns; of religious accommodation, and as this want of strict uniformity of methods of enumeration has not been held to invalidate these official statements previously put forth, I do not think they warrant in the smallest degree the epithet of "worthless" applied to your statistics by your clerical correspondent. I have as much right to declare the statistics of Church extension in the diocese of Manchester, recently flourished by Bishop Fraser in his Visitation Charge, worthless, because I am convinced from observation that the sittings of all Established Churches in the diocese are not reckoned according to the same standard of measurement.

The letter of Mr. Moore contains, therefore, a number of complaints which are merely paltry and captious; but it also embodies a claim which is insufferably impudent and preposterous. He says that since he sent you the second and enlarged statistics of his rooms, he has learned that our enumerator included in his reckoning of sittings both the upper and lower rooms of a Nonconformist school. If that were so, and if Mr. Moore had specified his case and proved his assertion (at present he has done neither), the proper course would be, I should think, to deduct so many sittings from that one return on account of the second room improperly included. But that is not what Mr. Moore wants. He wants an excuse, no matter how flimsy, for demanding a wholesale addition of sittings to his own schools. He "now includes both the upper and lower rooms of two of his schools," and claims on their account "1,480 more sittings than you have published!" In this barefaced proposition there is, I think, very little either of "sweetness" or "light." If you will give Mr. Moore free scope he will, I think, very soon succeed in making your statistics truly "worthless," so far as the Church of England returns go. Altogether he would now claim 1,700 sittings for his central school (originally 700), 1,000 sittings for Culvert School (originally 400), and 260 sittings for Grime-hill School (originally 150); total for the three mission-rooms, 2,960 sittings; for the church to which they are attached, 740; total church provision in one parish out of four in the preponderating Dissenting town of Darwen, 3,700 sittings. If a claim so monstrous as this, put in for the first time by the man who furnished two previous returns, is the only thing that can be done to challenge the fairness and the veracity of the *Nonconformist's* statistics, I, for one, think they may be regarded as established beyond the power of any Church Defence Association to shake them. As to the alleged return of sittings on two floors in any Nonconformist mission-room, large or small, I have been unable to find that such a thing has been done anywhere. I require Mr. Moore to indicate the place. His vagueness in all the cases he refers to is very objectionable, and suggests that he does not want to assist me in sifting the charges. It happens, however, that all the three Congregational mission-places have only one storey, so that the case of double reckoning cannot refer to any of them. The three Methodist preaching-rooms have only 650 sittings among them. Astley-street Wesleyan mission-school has a room which will certainly hold the 250 persons for whom sittings have been claimed. The Wesleyan mission-room at the workhouse will, I am assured, hold 200 persons. There remains the Primitive Methodist place at Sandhills, built specially for a preaching-room and Sunday-school two or three years ago. I am sure the sittings there are equal to the number returned. I happen to have a newspaper account of the proceedings at the stone-laying of this building, in which it is stated that the room "would comfortably accommodate 250 persons." Only 200 sittings are set down for it in your tables. Until, therefore, Mr. Moore is more explicit, I shall maintain that no error has been made, and that the pretext he has seized for doubling his own sittings is as shadowy as his demands are absurd.

It may surprise you a little to be told, that the central school of Mr. Moore's parish, on account of which he now claims 1,700 sittings (850 for each floor), is in fact, not a mission-house at all. Unlike all the other mission-rooms specified, which are situated at distances of from half-a-mile to nearly two miles from the parent churches or chapels, and are really provided for the people about whom the distance prevents from attending the principal places, the central school of St. John's parish stands close to the church itself, about a hundred yards away. It could, if used for regular services on the Sunday, only provide for the population around the church itself, who go to the church, and do not fill it by a long way. The only religious service I can hear of, as being held at these central schools, is a short service for the infants of the Sunday-school, whom it is not thought advisable to admit into the church. The same arrangement exists at the Holy Trinity Schools, the Belgrave and the Duckworth-street Congregational Schools, and the Wesleyan Schools in Belgrave-square, none of which have been inserted as mission stations. These schools, like the school of St. John's, all stand near to the sacred edifices to which they belong; and though used for occasional preaching, it was not thought right to call them distinct places of worship, seeing that congregations cannot be gathered in both church and school at one spot simultaneously. I must, therefore, ask you, in the event of the republication of your statistics, to expunge from the Darwen table—St. John's Central School, with its 850 sittings; or else to add, on the same grounds, the Holy Trinity Church School, the Belgrave Congregational School, and Duckworth-street Congregational School, all erected since 1851, and all as costly in their fabrics as Mr. Moore's Central School; also, the Wesleyan Central School, recently converted, at a cost of some hundreds, out of the old chapel in Belgrave-square. I care little whether you subtract the one, or add the four schools; but to satisfy Mr. Moore, who believes in big totals, however got at, you had perhaps better retain his central schools, and add the four others I have named, or their largest rooms, which might give some 600 more sittings

to the Church of England, and at least 1,200 or 1,300 more to the Congregationalists and Wesleyans.

In the last paragraph of his letter, Mr. Moore points out that some of the mission rooms of the Congregationalists are not new since 1851, and ought not therefore to be reckoned as increase within the period. If there were a mistake here, it would be no fault of mine. You will know that in the ruled form you sent to me to be filled up a separate column was left at the end of the table for mission places to be inserted, without reference to the date of opening. To save space in the printed tables you deleted the mission room column, and put the rooms along with the permanent church buildings existent in 1872. The point is of little moment. Two of the Congregational mission rooms were built before 1851, but it is only within two or three years that regular Sunday services have been organised in them. They are therefore new mission places, if not new buildings, since 1851. The new Independent school in Bolton-road superseded a small one disposed of to the Wesleyans, as Mr. Moore states in the same manner that his own new school at Culvert replaced a small one since disused.

This lengthy rejoinder is tedious, and will occupy too much of your valuable space, but having been necessitated by Mr. Moore's long, and, as I think, very gratuitous letter, the blame does not rest with me. I think I have noticed everything in the letter that deserves notice, with some things that do not merit any serious attention. I will only add, in conclusion, that in undertaking this little work for you I have experienced the unpleasantness of coming in contact with jealous ecclesiastics. For some years I have dabbled in statistics, and have supplied local returns of various kinds for publication—statistics of manufactories, machinery, and industrial operations and enterprises; but not until I began to get up particulars of church provision by the various religious bodies did I ever see anything of that inveterate suspicion and trickiness which I am now forced to note on the part of certain clergymen. Rival manufacturers would not run to and fro trying to find each other out in minute errors as to spindles, looms, horse-power, or production, as furnished to an investigator in the department of commercial economies, but when one comes to deal with the work of competing organisations of Christian men, in one quarter at least one encounters only envy, scepticism, distrust, spite, and, under cloak of the professed fear that they are in danger of being overreached, the most persistent efforts to overreach and to discredit others on the part of men who are upheld by the State to preach a Gospel of universal good faith and goodwill.

I am, Sir,
YOUR ENUMERATOR FOR DARWEN.

[We cannot insert any further correspondence on this subject.]

THE SOUTHERN COUNTIES CONFERENCE.—We remind those of our readers who propose to attend the Conference convened by the Liberation Society and the London Nonconformist Committee, that the date fixed, viz., Tuesday, 11th February, is fast approaching. We understand that it is not necessary that those who attend should be formally delegated: but it is wished that as many places as possible should be represented, by the attendance of those who accept the principles of the two bodies by whom the Conference is convened. The special topics to be dealt with, are, Mr. Miall's disestablishment motion, the practical steps to be taken to secure an amendment of the English Education Act, and the important and difficult question of Irish University reform. As Parliament will then have reassembled, the opportunity for making known the views of the friends of religious equality on these points may be of considerable value. In the evening of the day, a public meeting is to be held at Finsbury Chapel, to be presided over by Mr. Illingworth, M.P., and no doubt, many who cannot attend the sitting of the Conference will be glad to be present to hear addresses on the principal subjects on which the Conference will have deliberated.

The General Baptist Church, Berkhamstead, which has a history of nearly two centuries, has recently received from the Charity Commissioners an intimation that the proceeds of Johanna Neale's Charity, producing about 160*l.* per annum, are applicable for the benefit of that church and will be so applied in future.

CHURCH AND STATE.—A sub-committee of the Society for the Promotion of Christian Knowledge has been appointed to secure writers of treatises on the advantage of the union of Church and State and on strikes, towards which 1,000*l.* was voted at the last board meeting.

DEAN STANLEY preached before a very large congregation in the University Church, Oxford, on Monday afternoon from Job xxviii. 7—8. The discourse bore upon the moral aspect of Christian theology, and was concluded by a graceful allusion to the late Dr. Lushington and to Professor Sidgwick.

THE ESTABLISHED CHURCH AND THE WESLEYANS.—A writer in a Ritualistic organ notwithstanding the formation of a society having for its special object the reunion of the Wesleyan body with the Church. He says that there must, however, be no lowering of doctrine, whatever other compromise may be made.

THE BURIALS BILL.—The Government having declined, as already intimated, to take up the graveyard question this year, Mr. Osborne Morgan has, we believe, consented to re-introduce his bill on the subject. It will probably contain the clause proposed last session by Mr. Talbot, and accepted by Mr. Morgan, which provides that all services to

be held in the churchyards which are not according to some published ritual shall consist only of prayer, singing, and reading of Scripture, the object of the clause being to exclude gatherings of a political character.

THE IRREPRESSIBLE CONFLICT.—The relations of Church and State are at the present time the subject of hot debate in almost every country of the old world, and changes seem everywhere imminent. Fifteen hundred years of the principle of establishment, which has not been definitely abandoned yet by any European Government, seem to have quite exhausted the force of that principle, and to have thrown Christian mankind upon the necessity of solving in some way Cavour's problem of a free Church in a free State.—*Christian Union* (New York).

REVISION OF THE SCRIPTURES.—The Old Testament Company of Revisers finished their session on Friday afternoon at four o'clock. The following members have been present during the session, which began on January 14:—The Bishop of Ely, the Dean of Canterbury, Dr. Alexander, Mr. Bensley, Professor Chenerly, Dr. Davies, Dr. Geden, Dr. Gotch, Archdeacon Harrison, Dr. Kay, Professor Leathes, Canon Perowne, Professor Plumtre, Canon Selwyn, and Mr. Aldis Wright, secretary. Communications were received from the Bishops of St. David's and Llandaff, and from Dr. Douglas, Dr. Fairbairn, Mr. Field, and Dr. Wehr, who were unable to attend.

REVISION OF CREEDS IN SCOTLAND.—In a lecture on "Creeds" delivered at Montrose on Tuesday night, the Rev. William Knight, of Dundee, said that the concession of the right to revise the Church's creed was a virtual admission of her duty not only to tolerate, but to welcome, those who feel the essential inadequacy and defects of her symbolic books. He feared that the prospect of revision in Scotland were distant indeed. The Ecclesiastical Courts of Scotland had often witnessed scenes of strife, but no controversy which had raged for three centuries would, he prophesied, equal that which would ensue were an agitation begun for an alteration of the existing creeds.

UNITED STATES PROTESTANT EPISCOPALIANS.—The United States Diocesan Conventions of the Protestant Episcopal Church report the number of their communicants to be 239,496 in all. The Bishops of the Methodist Episcopal Church in the United States have recently issued an address, in which they state that the number of members of their Church, including probationers, is 1,442,000, being an increase of 58,000 during the past year; the number of Sunday-school pupils is 1,264,000; the "connexional charities," 897,000 *dols.*; property owned by the Church, 70,000,000 *dols.*; contributions to the Church Extension Society, 60,000 *dols.* In the matter of education, a society has been lately instituted by the General Conference for the education of emancipated slaves connected with the Church.

MEETING OF THE BISHOPS.—We understand that a meeting of bishops will be held at Lambeth Palace, on the 7th, 8th, and 10th of February. The subjects for consideration are:—1. Powers of Visitors of Colleges; 2. Church Defence Association; 3. Ecclesiastical Fees; 4. Proposed Extension of Local Claims to Livings in Private Patronage; 5. Presence of Bishops at Church Societies' Meetings; 6. Dunedin Bishopric; 7. Future "Bishops' Meetings"; 8. Bishop of Winchester to call attention to the subject of the Private Chapels Bill; 9. The Bishop of Ely to call attention to the question (a) of Simony and Patronage; (b) Prosecution under Purchas Judgment; 10. Bishop of Lincoln to call attention to (a) Ordinary Power in Cathedrals; (b) Synodals and Procurations; (c) Schools Acts.—*The Rock*.

ST. PAUL'S CATHEDRAL.—On Saturday, St. Paul's Day, there was a musical commemorative service in St. Paul's Cathedral, which drew an immense congregation. A selection from Mendelssohn's "St. Paul" was given in place of the anthem of the evening. The Rev. Prebendary Dalton was the preacher. The singers, 150 in number, and even the band were surpluses, on the occasion! "What must have been the change in the popular English feelings," says the *Pall Mall Gazette*, "on the subject of ecclesiastical ceremonial in general, and the surplice in particular, which could lead the cathedral authorities first of all to contemplate such an innovation, and secondly, to believe that it would be welcome to the English public!" It was the first time that an elaborate musical performance has been introduced in St. Paul's as a portion of the regular afternoon service of the church.

THE PRIMATE'S PATRONAGE.—The Archbishop of Canterbury, like a devout Whig, proceeds with firm regularity in his work of clerical jobbery. Two or three Batemans, cousins of the Sitwells, who are some kind of cousins to the Taits, have been most properly promoted of late. In fact, for the last three or four years (see the *Ecclesiastical Gazette*) one or other juvenile member of these favoured families has been duly thrust into well-deserved preferment. Some have been pushed upwards from bad to good, from good to better, from better to best. Now, passing over at least fifty meritorious curates in the diocese, a Mr. Knollys has been pleasantly placed at Addington. This young clergyman is a son of one of the archbishop's chaplains. His father, of course, has had some rich and sweet ecclesiastical sugar-plums long ago. He is in blooming clover. So the son now "tumbles on his legs," as the phrase goes; for Addington is a pleasant and well-endowed place. There is one text of

Scripture, a little altered, upon which his Grace's mind has evidently long meditated: "While we have time, let us do good unto all men, especially unto them that are of the household of [Tait]." With a weak chest, or with an impaired digestion, whichever it may be, his Grace wisely makes hay while the sun shines. His official patronage is a solemn trust. Yet, like a true Liberal, he liberally gives away to his personal allies what is not his own to dispose of. Blessed are the Whigs, for they can always job with impunity.—*Church Herald*.

THE ATHANASIAN CREED.—Great preparations are making in all parts of the country by the High Church and Ritualistic parties for the meeting to be held in St. James's Hall, London, on Friday next, to oppose any alteration of the Athanasian Creed. The Marquis of Salisbury will, it is expected, be one of the speakers. A meeting of clergy and laity favourable to the retention of the Athanasian Creed in the Book of Common Prayer was held at Norwich on Saturday, the Dean of Norwich presiding. Resolutions in support of the objects of the meeting were agreed to unanimously, and delegates were nominated to attend a general meeting to be held in London on Friday in support of the creed. Most of the speakers at the Norwich meeting severely attacked the Broad-Church party, who, it was contended, wished to eliminate all dogmas and definite belief from the teaching of the Church of England. It was stated at the meeting that 4,000 of the clergy of the Anglican Church were opposed to the creed, while 16,000 were staunch advocates for its retention.

VOLUNTARIISM IN THE ISLE OF MAN.—A correspondent, who is a native of the Isle of Man, and knows it thoroughly, writes:—"So much is said by the Church party on the question of providing for the spiritual necessities of the people in poor and rural districts, that I have often thought of drawing your attention to the Isle of Man as affording perhaps as striking an illustration of what is done by voluntary efforts as can be found in the three kingdoms. The island has 53,000 inhabitants. The Church provides for 16,000, and Dissent—Wesleyans and Primitives chiefly—for upwards of 30,000. There is church or chapel accommodation there for every man, woman, and child, and the principal part is provided on the voluntary system. In the late trial, Laughton v. the Bishop of Sodor and Man, it was stated that during the present bishop's episcopate only one church of the Establishment had been built or rebuilt, and in the same time seventeen had been added by Dissent."

ECCLESIASTICAL LEGISLATION IN BRITISH GUIANA.—The *Creole* reports that on the 30th December, in the Court of Policy, "The Attorney-General moved the first reading of a bill for the formation of the diocesan synod of British Guiana. The Government Secretary said he hoped the bill would be passed before the synod was ready to meet. The Governor said some portions of the bill would have to be carried out either by proclamation of the Governor, or by an order in Council, and that consequently he would have to submit it to the Secretary of State before it was passed by the court. A similar bill was passed in Jamaica some time ago. He believed the approval of the Archbishop of Canterbury had to be obtained. The bill was read the first time." It will probably astonish politicians at home to learn that in this colony the bills passed by the Court of Policy are not printed and published; so that the contents of this particular bill will not be known till it appears as an "Ordinance" in the official gazette, when opposition will be too late!

DR. WALLACE AND THE UNIVERSITY OF EDINBURGH.—On Wednesday the Rev. Dr. Wallace appeared before the Presbytery of Edinburgh and stated that previous to taking the chair of Church History in the University it was necessary by statute that he should subscribe the Confession of Faith. He then put his signature to the following document:—

We, subscribers hereunto, do by these presents acknowledge and profess the Confession of Faith of the Church of Scotland, ratified by law in the year 1690, as also by the Act concluding the union of the two kingdoms of Scotland and England, as the confession of our faith, and that we will practise and conform ourselves to the worship presently in use in this Church and submit ourselves to the government and discipline thereof, and never endeavour, directly or indirectly, the prejudice or subversion of the same. And this we do in the presence of the Presbytery of Edinburgh, the days prefixed to our subscription.

The Rev. Dr. Stevenson gave notice of a motion to the effect that a committee be appointed to consider what steps, if any, the presbytery ought to take with reference to the resolution adopted by the Commission of the General Assembly on Wednesday, the 15th inst., in regard to the appointment of Dr. Wallace to the chair of Church History in the University. This appointment is condemned by the Free Churchmen and United Presbyterians, as well as by members of the Established Church. The *Record* calls Dr. Wallace "The Voyage of the North."

A USEFUL DISCOVERY.—A fibrous plant, called *Apocynum venatum*, has been discovered growing wild in such quantities in Turkestan that it may be expected soon to make its appearance in the market. Its fibres, as tender and delicate as flax, as strong and tenacious as hemp, are, by combining the qualities of the two, greatly superior to either. The Russians will probably endeavour to transplant it to Europe, an attempt which might be made by other countries as well.—*Letter from Berlin*.

Religious and Denominational News.

THE LATE HON. AND REV. BAPTIST NOEL.

The late Hon. and Rev. Baptist Noel was buried in Stanmore parish churchyard on Friday morning. That community, though a small one, was largely represented at the funeral ceremony, and the poorer inhabitants were present in great numbers. Members of various religious denominations from London and elsewhere swelled the throng to a goodly crowd, and their presence was the more notable because Stanmore is not directly reached by any of the railways running out of the metropolis. The church was filled long before the service commenced. Meanwhile an interesting assemblage had gathered at the parsonage-house, where the Rev. L. J. Bernays, rector of Great Stanmore, received the following Nonconformist representatives:—The Rev. C. M. Birrell and the Rev. J. H. Millard, representing the Baptist Union of Great Britain and Ireland; Mr. J. H. Tritton and Mr. A. H. Baynes, representing the Baptist Missionary Society; Dr. Angus, of Regent's Park College; Dr. Steane, of the Bible Translation Society; Mr. J. P. Bacon, of the British and Irish Mission, the Rev. R. Wallace, of the Baptist Board; the Revs. J. A. Spurgeon and S. H. Booth, representing the London Baptist Association; and the Rev. E. Medley, of John-street Chapel. No one was better entitled to this tribute of respect than Mr. Baptist Noel. On Sunday mornings it was his habit to preach at the little Independent chapel at Edgware, but in the evenings he would be seen amongst the congregation at the parish church, while during the week he rendered willing and constant service to the rector in the Wednesday Lectures at the Memorial Institute, a workman's hall and lecture-room built by public subscription in memory of the rector's son, Ernest, who was drowned while bathing in Glenariff. In addition to the gentlemen above mentioned, there were present the Rev. J. Wall, rector of Edgware; the Rev. B. Nicolls, incumbent of Mill-hill; the Rev. L. Sanderson and the Rev. J. Spurgin; of Elstree, and the Rev. C. Layard, of Harrow. The Rev. Dr. Butler, of Harrow, at the last moment wrote to say he was prevented through illness from attending. Before these visitors left the parsonage-house the rector read a suitable chapter from the Bible, and the Rev. Mr. Birrell, once connected with John-street Chapel, was invited to offer prayer. Both the parsonage-house and the manor-house are close to the churchyard. The latter building is a seventeenth-century erection, largely added to by Mr. Noel during his brief occupancy. The coffin—of handsomely polished English oak, with gilt handles and breastplate, provided by Messrs. Smith and Son, of Great Portland-street—was placed in the usual position in the aisle, and the service was conducted by the rector, the Baptist clergymen occupying either side of the chancel. Two special hymns were sung by the congregation, the school-children forming the choir, and Mrs. Bernays playing the organ. Mr. Noel's tomb is in the further corner of the pretty churchyard. A vast crowd had there collected. The coffin was taken down the steps and deposited for the moment on the floor, whilst wreath of flowers were laid upon it. Mr. Ernest Noel, the son of the deceased gentleman, several lady members of the family, and many ladies and gentlemen who had once attended Mr. Noel's ministrations, descended into the vault to take a last look at the place where their departed friend rested from his labours.

Last Sunday morning the Rev. Dr. Brock officiated at John-street Chapel, Gray's-Inn-road, where the late Mr. Noel ministered for so many years. The spacious chapel was crowded in every part, many persons standing the whole time. The hymns sung were Nos. 172, 564, and 660 in the book entitled "Psalms and Hymns," and the portions of the Scriptures read were Matt. xxviii. and 2 Timothy ii. Dr. Brock selected for his text the words, "A faithful minister of Christ Jesus," contained in 1 Timothy iv. 6, and preached an earnest, simple discourse of which the following is an outline. "A minister of Jesus Christ was not necessarily a preacher of the Gospel, or pastor of a church, although the term was generally applied to those who preach the Gospel. If a man is said to be a minister, we think that he must be one who is engaged in preaching the Word, but it was not necessarily confined to such, but might be applied to all who imitated Christ's example. Such were Philip Doddridge, Andrew Fuller, Richard Watson, John Bickersteth, Hamilton, and such was Baptist Noel; not by sacerdotal power, but by the power of the Holy Ghost were they made worthy successors of the Apostles, and by the same presence and by the same power they were made servants of Christ. To become a good minister is a work which requires care; the discipline of the heart and soul is necessary. A man does not become a good minister without effort; by so much as he is negligent and slatternly, by so much will he not be a good minister. My discourse to-day is of one who was not such a one. First, the goodness of a good minister of Christ is seen in his subordination to Christ his Lord. When challenged as to his ministry, he refers to Christ as his Lord, and he relies on His word and on His jurisdiction alone. It is generally granted that a minister is bound by what Christ has said and done, but a measure of liberty must be allowed him. He may not deliberately omit anything that Christ has said, and he may not trifle with anything

Christ has said, for as Jesus Christ is his master he must teach and preach and practise only such things as He has taught him. He would not willingly differ with other's opinions, but he must if they do not agree with what Christ has taught him. He must be fully persuaded in his own mind, and then he must not be disquieted by what others say and think of him. He must go on his daily walk feeling that Christ and Christ alone is his master, and that his mastery of him is supreme. Such a minister was Baptist Noel. No stranger had he been to those who would make light of God's word, but he would not heed their voices. This was seen when he seceded from the ministry of the Established Church, although he held an exceptionally high position in that Church, and exercised an influence which none other did at that time. Powerful were the inducements to him to remain, but while admitting the force of the arguments from his friends' point of view, yet he did not from his own view, but coming to the conclusion that the union of Church and State and the baptism of infants was not in accordance with the word of God, he seceded from the Established Church and joined the Baptist denomination, feeling that while he remained a minister of the Established Church he was in fellowship with those who opposed his Master's teaching. Not to ecclesiastical eccentricity was his secession to be attributed, but having ascertained the will of his Master, he acted on it at once, certain that in keeping his commandments he would be doing that which was right. Verily, he was thus a good minister of Jesus Christ.

Secondly, a man's goodness as a minister of Christ is seen in the persistence of his adherence to the doctrine of Christ. In the gospels and in the epistles he has the doctrine of Christ, and the Holy Spirit is given in answer to prayer to guide him into all truth. He taketh heed to his ministry that he may preach Christ Jesus the Lord. Having approximately ascertained the mind of Christ, to that mind he seeks to give expression in his own manner, in simplicity and truth. Sometimes men object to this, and say why does he not make himself more fully acquainted with modern thought and progress. But he would learn from them that though the Gospel is from God, that there are other gospels, and that though Jesus Christ was from God, other men also are inspired by God. The minister of Christ listens to these arguments and takes time to consider them. He is open to anything which can enlighten him, and enable him to preach the Gospel better, but it is the Gospel which he needs to preach, the Gospel pure and simple without addition or subtraction. The idea of enlarging the sphere of the Gospel he considers to be false—that "none other foundation can any man lay than that which is laid"—that "no man cometh to the Father but by Christ." Shall he dare to say aught that the Lord has not said? To the worldly and the latitudinarian this may seem false, but that is nothing to the minister of Christ, for his only business is to fulfil the mission which Christ has given him. The Gospel is the power of God unto salvation, and as the farmer sows the seed-corn which is to produce bread, so the minister of Christ just sows the good seed of the Gospel without any manipulation whatever, leaving the result to the Lord of the Harvest. Such a minister was Baptist Noel. He had courage and independence—courage to acquaint himself with what was said against the Gospel, and independence to think and act according to his opinions. Could we assemble the multitudes who have heard him, we should find that our friend abode persistently to his determination to "know nothing but Jesus Christ and him crucified." From all parts of the world this testimony would come, that he was a faithful minister of Jesus Christ.

Thirdly, a man's goodness as a minister of Christ is disclosed in the steadfastness of his imitation of the example of Christ. Recklessness and fanaticism forget what that example was, but the good minister of Christ does not, but looks to Christ daily as his example in all things. In His going about doing good, in His meekness, in His sympathy with those in tears, and in His indignation at those who do wrong, he follows Christ. What shall he do, persons being what they are, and being in the circumstances in which they are placed? He has to consider in what manner he shall proceed. Let him ask his Master, and He will teach him. In imitation of Christ he seeks not to please his neighbour, but his Lord. In meekness and gentleness, in prayer, in crying for the sins of men, he expostulates with the unbeliever and warneth the impenitent while he denounces the hypocrite. Because Christ took children in His arms to bless them, He looks on them with delight; because Christ was the peacemaker, He seeks peace; because Christ taught us to love our enemies, he ministers to his enemies, and is considerate and kind. As Christ thought no humiliation too deep, so he deems no humiliation too low so that he can do Christ's will. He encourages as Christ encouraged, and sympathised with the needy. But it is often said of him that he must be a coward, unmanly, a fanatic, a victim of monomania to do as he does; but though these things vex him, they do not turn him from his purpose. When he can speak, or think, or feel in imitation of his Master, Christ, he does so, and takes delight in bearing the reproach of Him, of whom it was said that He had a devil, and was mad. Such a minister was Baptist Noel. His urbanity, his delight in the young, his compassion on the ignorant, his moral purity, his activity, his affection for the right and his horror for the wrong, was proverbial.

The proof of his public spirit was shown in the action which he took with respect to Demerara and Jamaica; the proof of his comprehensive benevolence, of his sagacious dealing with those who were in trouble, will come out in his correspondence.

Lastly, a man's goodness is disclosed in the devoutness of his dependence on the grace of Christ. If any be blessed with greater gifts than others, all those gifts should be devoted to the service of Christ. The Master has fixed His mark upon them, and they belong to him. The good minister may be trusted to use all his gifts for Christ, and he labours that his ministry may be not blamed, and that he may so preach as to save himself and those who hear him, just as if their salvation depended only on himself, while all the time he relies only on the Lord. Indispensable to his success is the Lord's help, for to Him belongs the power to convert, and the minister can only obtain his end as he is united to and dependent on Christ and His grace. Such a minister was Baptist Noel. To hear him preach or to hear him talk was to become acquainted with his practice. As the cause of conversion he would accept nothing. As an illustration of this it was once said to him, after he had delivered a very earnest discourse, "Good must come out of that," and "that many would be converted by it," to which he quietly answered, "That depends, brother: it is God that giveth repentance according to His own will and power," and then asked them to kneel down with him in prayer. In one way or another he would always bring out the truth that God only could convert the soul. As great as any man I ever knew was his sense of God's sovereignty and man's responsibility. His dependence and sufficiency was of God. He had his eyes fixed on one within the veil. His character seemed to me to resemble the Epistle to the Romans in its solid foundation of Evangelical truth and in the glorious building erected thereon. He was a plant from God's own hand. What he was he was to admiration, adorning the doctrine of God his Saviour, and the churches glorify God in him. His preaching will be remembered in many towns and villages throughout the land, and in many families and in many hearts he will live for ever. The memory of some men will rot, but the memory of others will live for evermore, and so will that of the faithful minister of Jesus Christ, Baptist Noel. The service concluded with the hymn, "For ever with the Lord."

We understand that the Rev. Paxton Hood has accepted the invitation of the church in Offord-road, Barnsbury, to return to his old pastorate.

The Rev. Robert Moffat, D.D. on Friday evening next will be present at Tottenham-court-road Chapel, and distribute the prizes to the children who have collected for the missionary ship.

A recognition service was held at Stockton, Jan. 20, in connection with the settlement of Rev. J. Sidebottom as pastor. The Rev. Thomas Aitken, of Glossop, and several of the local ministers, took part in the service.

MISSIONS TO JAPAN.—The United Presbyterian Church contemplate the raising of a preliminary fund of 8,000*l.* or 10,000*l.* with which to start their proposed mission to Japan, and to begin with a staff of two or three ordained missionaries and one medical; this number to be augmented according to opportunities and resources.

NEWBURY.—The Rev. J. E. Cracknell having intimated his intention of resigning the pastorate of the Baptist Chapel, Newbury, at the annual meeting of the church and congregation a resolution was adopted declaratory of the general improvement in the services during his pastorate, the high esteem in which he was held, and expressing the wish that he would retain his position among them until a suitable opening presented itself.

THE LATE MR. FERNLEY.—The Wesleyan Church has lost a devoted member in the death of Mr. John Fernley, of Southport. He was a munificent supporter of every Methodist work, as well as of general religious and charitable institutions, and had, amongst other noble works, erected several costly chapels at and near the place of his residence at his own cost.

OPEN-AIR MISSION.—The quarterly meeting of the Open-Air Mission was held on Monday evening at Queen's-square Mission Hall, Westminster. About 100 members were present; Mr. R. Baxter occupied the chair. Dr. Wainwright gave a most instructive address on "Scepticism philosophically untenable." Dealing first with facts outside the Bible, the lecturer proved they were in harmony with Revelation. The Christian Sabbath, baptism, the Lord's Supper, had been observed for eighteen centuries, and the only explanation given of their origin was that contained in the Bible.

PETERBOROUGH.—Trinity Church, in this city, has sustained a severe loss in the removal by death of the late Thos. White, Esq. He had been one of the founders of the church, and a kind friend to it and various other institutions. By his will he has left the following legacies:—Trinity Congregational Church, Peterborough, 500*l.*, and 50*l.* for the poor; Peterborough Dispensary, 200*l.*; the Baptist Chapel, Queen-street, the Baptist Chapel, North-street, the Primitive Methodist Chapel, the Wesleyan Chapel, and the Methodist Free Church, all in Peterborough, 100*l.* each; the London Missionary Society, 1,000*l.*; and 600*l.* for building chapels in foreign parts; the British and Foreign Bible Society, 200*l.*, and to the Peterborough branch, 100*l.*; New College, 600*l.*; Spring Hill, Lancashire, Hackney, and Rotherham Colleges,

and the Nottingham Institute, 200*l.* each; British Society for the Propagation of the Gospel among the Jews, Weekly Religious Tract Society, Blind Institution, Birmingham, and Aged Ministers' Society, 200*l.* each; Colonial Missionary Society, 300*l.*; Home Missionary Society and Protestant Alliance, 100*l.* each; and the British School, Peterborough, 50*l.*

LANCASTER.—A service in connection with the settlements of the Rev. F. Bolton, B.A., as pastor of High-street Independent Chapel, Lancaster, was held on Wednesday afternoon, the 15th inst., when the Rev. E. Mellor, D.D., of Halifax, preached. Tea was provided in the schoolroom, which was beautifully decorated for the occasion, and the welcome to the pastor was supported by the presence of the Revs. Prof. Rogers, formerly of Springhill and Lancashire Independent Colleges; Prof. Scott; H. Lings, of Fleetwood; J. C. Gray, of Halifax; H. I. Senior, of Wigan; J. Armitage, of Elswick; E. Bolton, of Preston, and others. A letter was read from the Rev. W. Braden, of the Weigh-house, who was unable to be present in consequence of domestic affliction.

DEATH OF THE REV. JAMES PRIDIE, OF HALIFAX.—On Saturday the Rev. James Pridie, one of the oldest Congregational ministers in the kingdom, expired at his residence, at Halifax, in the eighty-seventh year of his age. He had been settled at Halifax many years, and in 1856 he was somewhat relieved by the appointment of the Rev. C. S. Starrock, of Spring Hill College. On the 1st of June, 1858, an arrangement was made by which Mr. Pridie might be altogether released from the work, and the church and congregation subscribed a sum of 1,200*l.*, for the purchase of a life annuity for him. He had then been pastor of the church at Sion for twenty-nine years; and both deacons, congregation, teachers, and scholars presented him with addresses, expressing gratitude for what he had done, and a fervent desire that he might long be spared to enjoy the hopes and consolations of the Gospel which had been the theme of his ministry. During his ministry more than 500 members were received into the church. Although Mr. Pridie had ceased to be the pastor of the church, he never ceased to take a lively interest in it, and in fact in all good work in the town.

KNUTSFORD.—A very pleasant gathering took place on Wednesday, in last week, at the Congregational church, Knutsford, on the occasion of the annual tea-meeting. Sir James Watts, of Abney Hall, presided, and made the gratifying announcement that during the year a debt of 1,500*l.*, which remained on the building about a twelvemonth since, had been entirely cleared away, by the contributions of the congregation and the aid of liberal friends in Manchester. The Rev. W. Warlow Harry said they had reached a position which at their previous annual meeting he had not ventured to hope for, and he trusted that they should all now set to work with fresh heart and vigour, and earnestly strive to further the cause of Christ. The Rev. R. Allott (the late pastor), the Rev. H. Green, and the Rev. J. Whitehead, Knutsford; the Rev. J. Johns, Northwich; the Rev. E. Morris, Sale; the Rev. M. Hardacre, Bucklow Hill; the Rev. S. Hooper, Heaton Mersey; Messrs. W. Milne, Joseph Thomson, Stanway Jackson, Stanway Wood, likewise addressed the meeting. Attention was called to the fact that the only day-schools in the town receiving Government aid were under the control of the Church of England, and Mr. Harry promised that as soon as there was an opportunity for starting a day-school it should not be missed.

BATTERSEA CHAPEL.—A meeting of no ordinary interest to the congregation assembling in this place of worship was held on Wednesday evening week. Its special object was to commemorate the thirty-fifth year of their minister's settlement in Battersea, and hold the second anniversary of the opening of their new chapel. Tea was provided in the large vestry-room at half-past five, at which time every seat was occupied. The company continued arriving till seven o'clock, and filled the lower area of the chapel. The Rev. J. M. Soule presided, and opened the meeting with thanksgiving and prayer. The secretary of the building fund reported that the proceeds of the pew-rents, &c., during the year had been 322*l.* 2*s.* 3*d.*, which, together with collections, offerings, subscriptions, &c., on behalf of missions, schools, and charitable institutions connected with the chapel, amounted to 815*l.* 11*s.* 6*d.* for 1872. The chairman stated that while a few valued friends had removed from the neighbourhood and others had died in the course of the year, yet their places had more than been filled up by twenty-one additions to the church and eight others who had since the beginning of the present year made application for membership. During the whole period of his ministry he had never felt more cheered and encouraged in his work. His greatest anxiety was respecting the debt which still remained on their chapel, but he cherished the hope that God would dispose the hearts of Christian friends everywhere to come to the help of a people who were so nobly striving to help themselves and do good service to all around. Mr. Lawrence, the senior deacon, followed with an animated address, and the meeting closed with prayer.

THE GOSPEL IN ROME.—In a letter published in the *Sheffield Independent*, dated Rome, Jan. 17, Gavazzi says:—"We have already in our schools 190 pupils and four teachers; they are the best in Rome. Next Sunday I shall commence the first regular classes of the Sunday-school. Van Meter's schools are reopened. It was entirely due to his ignorance of our laws, and to some over-zeal on his

part, occasioning us much inconvenience, that his four schools were closed (by order of the Minister of Public Instruction). [The Italian laws determine the number of children to be taught in rooms of a certain size; they do not allow boys and girls to be taught together; and they insist on every teacher having a diploma or certificate. On all these regulations this good American imprudently infringed.] We have had in Rome! the greatest religious event since the days of the Apostle Paul, viz., the general assembly of our Free Italian Church (consisting of Evangelists and representatives from Christian churches throughout Italy). It was a glorious fact—an event full of hopes for our future. God be praised! The opening of our new church in Leghorn was very successful. I had three overflowing audiences, and a genuine Christian enthusiasm. We have already seventy-six brethren there. It was a most consoling day. After that I went to open another church in Viterbo, which was, if possible, more successful; instead of one day I had to remain and preach three days to overwhelming crowds. Last week I opened here, in the quarter called Regola, another church of ours. It was crowded to suffocation, and indeed half the large space outside. May God be blessed for all! My regular occupations here are now thus divided:—On Sundays and on Wednesday evenings, I speak in Via del Cavallo; on Tuesdays and Fridays, in Piazza della Regola. Sunday after next I am invited to preach in the new American chapel, in the temporary absence of their minister. I have commenced a regular association of women for Bible-reading in houses, hospitals, and prisons; it is the only one in Rome. Ladies have kindly contributed to reimburse the payment of our school's sewing-machine."

Correspondence.

THE REGISTRATION OF BIRTHS, DEATHS, AND MARRIAGES.

To the Editor of the Nonconformist.

SIR,—I have learned that it is the intention of the Government in the approaching session to bring in a bill to amend in several respects the Act relating to the registration of births, deaths, and marriages.

Nonconformists are specially interested in the operation of this Act, and although it has, on the whole, worked satisfactorily, suggestions for its improvement have frequently been made, both in public and private.

Now is the time for putting such proposals into a practical shape, and if those who make them think well to forward me any communications, I will undertake to place them in the hands of those who will feel it to be their duty to consider what representations on the subject should be forwarded to the Government.

Yours faithfully,

J. CARVELL WILLIAMS.

2, Serjeants'-inn, Fleet-street, E.C.,
Jan. 27, 1873.

NATIONAL EDUCATION.—THE "PARENTAL CONSCIENCE" DIFFICULTY.

To the Editor of the Nonconformist.

SIR,—I observe that the Denominationalists, when hard pressed, drag this piece of ordinance to the front with much jubilant defiance. They seem to say—"Will you Secularists 'seek the bubble reputation, e'en in this cannon's mouth?' Yea, verily we will, for it is a wooden gun."

The actual flesh-and-blood pauper father, who is so sensitive upon the omission of the ancestral creed in his child's education, has never yet turned up. But like the Wandering Jew, or Flying Dutchman, or Headless Horseman, he does a great deal of work nevertheless, and is here, there, and everywhere, distracting statesmen, puzzling school boards, and inspiring plaintive leaders in the *Leeds Mercury*. So we must admit his existence, and proceed to inquire into his grievance. As far as we can understand, it is this:—

The State says to him—"You must not let your child grow up in blank ignorance. It is unjust to the child, who has rights the State is bound to care for; and it is prejudicial to the State, which is best served by men whose minds have received some discipline. To which the father replies, "I cannot afford to pay for the schooling." The State rejoins, "I will undertake, without payment, that your child's mind shall receive some preliminary discipline, and that it shall, at all events, have its feet placed on the high road of knowledge, by being taught reading, writing, arithmetic, and perhaps the most salient physical facts and laws it dwells in." The father rejoins, "But you must not do this (for I am a Roman Catholic), unless you also teach my child to pray to the Virgin Mary, and to believe that at the word of a priest a piece of bread becomes a piece of Christ's body, and all my other precious treasures of faith. And if you teach my child to read and write and do sums without adding my doctrines (as per schedule annexed), you are outraging my conscience." To which extraordinary proposition and demand the State can only answer, with agonised emphasis of total bewilderment—"How?" Our imagination being limited, fails to follow the dialogue further into the metaphysical intricacies which this

subtle pauper parent threads with ease, in demonstrating that it is a violation of his conscience to teach his child that c-a-t spells cat without impressing on him the infallibility of the Roman Pontiff.

But we will suppose that the pauper parent, shifting his ground, says, "But if you are kindly determined to give my child his schooling, you need not set up an establishment of your own. Here is one close by my house, under the control of Benedictine Fathers and Sisters of Mercy. You can pay them, and they will teach my child." "Teach him what?" the State replies. "They will teach him four R's,—reading, 'riting, 'rithmetic, and religion." And so the State passes the Education Act with the notorious 25th clause in it.

Does any one really believe in this acute and conscientious pauper parent? And does any one believe that the State yielded, and that the Education Department manipulates, this 25th clause, to satisfy his queer scruples? Do we not all know who is holding the candle behind the carved pumpkin? It is the irrepressible clergyman. The voice is the painfully familiar one of the clerical Jacob, though the hands are those of the parental Esau. This very poor father with the very curious conscience is to us the masculine counterpart of the celebrated Mrs. Harris. "We don't believe there is no sitch a person."

It has been pointed out abundantly that it is a mere subterfuge to say that the payment of fees to denominational schools is in the name of secular education only—just as if you were to give a man a mutton-chop with the stipulation that it should only be considered as going to the nourishment of his left leg. The doctrinal teaching is the main thing in Roman Catholic schools (and we are taking our illustration at present from that sect), and it is a mere discreditable juggle to say that the fees paid to send the pauper child to such a school are paid for secular results only. The supposition that we can be imposed on by hocus-pocus of this sort, is not felt by us to be complimentary.

And now, what about the other side of this conscience question? Instead of the mythical pauper parent, with a conscience so delicately poised, that it trembles at teaching two and two to be the equivalent of four, without adding a lesson on baptismal regeneration, we have the actual consciences of three-fifths of the populations of the United Kingdom. And these rise up and cry—"You, the State, are being generous with our money. By force of the tax-gatherer you are compelling us to teach as truth that which we before God assert without the slightest misgiving to be dismal error. You make us parties to a lie. If the conscience of the mythical pauper-parent be violated by the omission of his peculiar religious tenets in the teaching of his child, how do you appraise the injury inflicted on ours by forcing us to pay money in support of heathenish superstitions? You, O State! as a teacher of religion, are an impostor and a charlatan, an idol with three faces, a circus-rider on three horses, a self-contradiction. You teach several faiths all at once, and mutually exterminating. You have what you are pleased to call a national religion, but no one can make out what it is—

If shape it might be called, that shape had none Distinguishable in member, joint, or limb.

We need not stay to prove you to be a teacher of falsehood, for you stand convicted of teaching mutually destructive propositions, and we suppose will defend your immorality by characterising each as 'a good working hypothesis.' And now, to please the priests, you are going to sophisticate the young also, teach them to dread and dislike one another, pen them off in their little sectarian folds, and miss the grand opportunity of serving the unity of the nation by a system of common schools. And this because the priests have frightened you with the word 'secular'! You are no better than the old fisherwoman that O'Connell exasperated by calling her an 'oblate spheroid.' Go to! be ashamed of yourself for listening to the clerical sophists; repel the 25th clause, and learn and say that secular elementary education is the porch to religious and all other knowledge, and that the teaching of religion, so far as it is capable of being taught by man, is the work of the loving heart and pure example of father, pastor, or friend—not of the State schoolmaster."

E. B.

MR. FLINT AND THE RURAL DISTRICTS.

To the Editor of the Nonconformist.

SIR,—The criticism of Mr. Flint on your recent statistics, copied into a recent number of the *Nonconformist*, is much less formidable than it appears. He says your tables are confined to the large towns, while the stronghold of the Church of England is the vast agricultural area of the United Kingdom. "If the truth could be elicited" from the small towns and villages to be found there, "the proportions derived from the eighty-four cities and boroughs would be entirely upset."

Now, having spent nearly a lifetime within that area, I venture to dispute the assumption of your critic. Taking the small town of Faringdon, in Berkshire, and drawing a circle round it of eight miles in each direction, you have as good a representative area of rural population as could be found anywhere. And with nearly every acre of that district I am well acquainted.

Now what are the facts which it would furnish with reference to religious accommodation?

Take its towns. You have three within the limits—Faringdon, Lechlade, and Highworth. The first of these has a parish church capable of seating some six hundred people, and a very excellent Evangelical minister. On the Nonconformist side there are—1. An Independent Chapel with about 400 sittings. 2. A Baptist Chapel with (say) 250. 3. A Wesleyan with 150. 4. A Primitive Methodist with 100. 5. A Strict Baptist, which finds room every Sunday for some 200 adherents; and a Quaker meeting house to accommodate about 100—which, by-the-way, is closed for want of worshippers. The other towns, Lechlade and Highworth, I cannot speak so confidently about, but each has its parish church, and several chapels. Perhaps the accommodation is somewhat more equally divided than at Faringdon.

And now for the villages. These are ever assumed to be the stronghold of the Church. We all remember the attractive picture our present excellent Lord Chancellor drew of rural bliss in the discussion on Mr. Miall's motion last year. What a state of imaginary felicity he raised the village swains to in the possession of their beloved clergyman, and his machinery of blessedness. Alas! for theorists. Joseph Arch has touched the gilded babble with the point of his Ithuriel spear, and nothing now is to be seen of the brilliant spectacle but a few drops of soap-suds. The angel of the village has become a sadly fallen one beneath the touch of truth, and in the full blaze of such revelations of social wretchedness as have recently been made known to the world, the astonished rectors have only been able to stand at the front doors of their mansions, and cry, "Who would have thought it?"

But to descend for a moment to particulars. I will take six villages from my area as samples of the whole, and just glance at the Church of England and Dissenting provision for the religious necessities of each. a. A large village with an old tumbledown church. The clergyman a sporting character, despised even by his churchwardens, and universally repudiated by the villagers generally, who congregate in one or two large cottages to hear the Gospel preached. b. A smaller village and a much prettier church. Clergyman celebrated for his love of port wine, and answering in many respects to Macaulay's description of Dr. Johnson's *physique*. A few of the farmers attend his ministry, but most of the labourers, who go anywhere, are found crowded in the little chapel of the Independents. c. A large village. Church of England, highly Ritualistic. Clergyman very aristocratic. The farmers' daughters large patrons of crosses, and oftener at church than their fathers. Only such of the labourers as are under direct influence have anything to do with the ceremonies. The Wesleyans have a large chapel in the place, although but poorly attended. d. A straggling village, with large church, and an old Baptist chapel, with an average attendance of some 300 people from neighbouring villages and hamlets—thrice the number attending church. e. Another large village. Good-sized church, and Evangelical clergyman. Independent and Primitive Methodist chapels. The principal farmers and most of the labourers Dissenters. f. A smaller village. A modern church, and a Baptist chapel. The latter gets five-sixths of the church or chapel-going folks, as the squire is a Dissenter, and universally esteemed.

Now, unless this rural district is an exception to the rule, and I do not believe it is, it must be obvious to all that so far from upsetting "the proportions derived from the eighty-four cities and boroughs," the truth respecting the religious accommodation of church and chapel respectively in such districts would only bring out in stronger relief the superior energy of Voluntaryism. So far as my experience goes, with one or two exceptions, I have never seen in any village anything to lead me to the conclusion that the Established Church is a spiritual power therein. For the most part the clergy are a well-to-do, easy-going class, differing only from the leading farmers in having little or nothing to do, and being better educated. Where the clergyman does evince any zeal, it may be assumed that he is a Ritualist, and then you will see most of it in the parish school, where the children are well drilled in the solemn duty of abhorring Dissent.

Instead of going to the small towns and villages for arguments, I should advise Mr. Flint to stick to the cities. I have a strong conviction that a careful analysis of Church of England work in our rural districts would confirm, as nothing else could, the very general verdict respecting her: "Thou art weighed in the balance, and found wanting."

Yours faithfully,

ARTHUR CLAYDEN.

Finchley, Jan. 22, 1873.

THE REV. JAS. WARD AND THE "CONGREGATIONAL YEAR BOOK."

To the Editor of the Nonconformist.

SIR,—In the "Congregational Year Book for 1873" my name is omitted from the list of ministers, and placed among those who have entered the Established Church. This would not have happened if the Editor of the "Year Book" had informed me beforehand that he was going to publish such a statement about me,

The bye-laws of the Union expressly provide that "in every case" the editor shall notify such changes to the minister concerned "in sufficient time to secure correction," if need be. But I was only made aware of my new position by letters from friends who would not even believe the "Year Book." Dreadful heresy!

The editor himself, I am glad to find, is not so sceptical. The grounds on which he rest his statement, he tells me, are—1. That "it was currently reported and believed in by some of our London folk." 2. That this was "strengthened" by the following "return" received from some one or other in this county:—"J. Ward, Cambridge, on resigning the ministry, entered Cambridge University." Ergo, he entered the Established Church, argued Mr. Ashton. "The conclusion appeared just and true," he writes, "and hence the entry in the 'Year Book'!" No doubt the report Mr. Ashton and the "London folk" believed in originated in a similar inference. Nothing else that I have done could possibly have been so construed. The above return, too, is unauthentic, and I have not even resigned the ministry. There are some sixty Nonconformists now studying in Cambridge, and among these two Independent ministers, besides myself. In these days it is marvellous that entering a national university should be confounded with entering the Established Church.

Trusting to your kindness to give publicity to this correction,

I am, Sir, yours, &c.,

Cambridge, Jan. 24. JAMES WARD.

THE NONCONFORMISTS AND THE POOR IN STEPNEY.

To the Editor of the Nonconformist.

SIR,—The letter which accompanies this has not been inserted in the *Church Review*, nor any notice taken of it. As the matter is of public concernment, perhaps you will give it a place in the *Nonconformist*.

Yours, &c.,

JOHN KENNEDY.

Stepney, Jan. 27, 1873.

THE NONCONFORMISTS AND THE POOR.

To the Editor of the Church Review.

SIR,—In the *Church Review* for last Saturday (of which a friend has sent me a copy), I find an extract from the *Manchester Courier*, in which the following are the first sentences:—"Next in poverty to Shoreditch is the huge parish of Stepney, perhaps the poorest parish in England in proportion to its population. Since 1851 the population of Stepney has increased by 27,348, and the church sittings by 293. In the same time chapels accommodating 3,142 persons have been swept away without leaving a trace of their existence." Having lived in Stepney since 1846, I am in a position to say that both these statements are incorrect. The church sittings have increased by more than 293. St. Paul's, Burdett-road, must contain, I should think, some 400; and St. Luke's, in the same road, from 400 to 500. St. Benet's, Mile End-road, erected last year, must contain still more; but this church is only the St. Benet's of the City transplanted. The statement about "the Nonconformists" is so far from the truth that I cannot account for it. Instead of chapels accommodating 3,142 persons being swept away, it would be nearer the truth to say that 3,142 have been added to the sittings in Nonconformist chapels. The only chapels that have disappeared are a very small chapel, containing about 100 persons, belonging to the Wesleyan body, in Alfred-street, White Horse-lane, which was given up in a spirit of kindness to a clerical missionary; and a nondescript chapel in the Mile End-road, which, not being in trust, was sold by the proprietor to the Roman Catholics, and which could not have seated more than 300 persons. On the other hand, my own congregation have built a place which provides sitting accommodation for 1,350 persons in lieu of one which contained scarcely 1,000. They have likewise originated a new congregation in another part of the parish, Burdett-road, by the erection of a chapel which seats 850. The Primitive Methodists have a new chapel on Stepney-green, with 750 sittings. And the Baptists have a new "tabernacle" in Burdett-road, with sittings for 2,000 or more. We have thus added about 4,000 sittings to our chapel accommodation since 1851, and lost about 400. This has been done at a cost of about 27,000*l.* in what the paragraph calls (whether justly or not) the poorest parish in England next to Shoreditch. What the three "churches" I have named cost, I do not know. St. Paul's was built by Mr. Cotton, the proprietor of the estate on which it stands. St. Benet's was, as I have said, only a transplantation from the City. St. Luke's is the only one of the three built by the contributions of the public.

I make no comment and draw no inference, but ask permission thus to correct the statements which you have quoted from the *Manchester paper*.

Your obedient servant,

JOHN KENNEDY.

Stepney-green, Jan. 23, 1873.

Messrs. Hurst and Blackett announce the following new works in their list of forthcoming publications:—"History of Two Queens: I. Catharine of Aragon; II. Anne Boleyn," by W. Hepworth Dixon, 2 vols.—"Our Bishops and Deans," by the Rev. F. Arnold, 2 vols.—"May," a novel, by Mrs. Oliphant, 3 vols.—"Adventures Afloat and Ashore," by Parker Gillmore (Ubique), 2 vols.—"The Lion and the Elephant," by the late J. C. Anderson, author of "Lake Ngami," &c., edited by L. Lloyd, 8vo., with illustrations.—"Little Kate Kirby," by F. W. Robinson, 3 vols.—"From the Thames to the Tamar: a Summer on the South Coast," by the Rev. A. G. L'Estrange, 8vo., with illustrations.—"Parted Lives," by Mrs. J. K. Spender, 3 vols.—"Willing to Die," by J. Sheridan Le Fanu, 3 vols.

THE EDUCATION ACT.

NATIONAL EDUCATION UNION.

The annual meeting of this society was held at Manchester on Wednesday in the Town Hall, about 300 ladies and gentlemen being present. Mr. Birley, M.P., presided, and a lengthened report was read by the secretary, the Rev. W. Stanyer, M.A. The chief speaker was Sir John Pakington, who, in moving the adoption of the report, criticised and condemned Mr. Morley's proposed compromise. Lord Stanley, of Alderley, seconded the motion, which was supported by Colonel Gray, M.P., and adopted. Mr. F. S. Powell, M.P., moved a resolution to the effect that, as there was a large number of vacant seats in voluntary schools, and as absence from school and regular attendance were the greatest obstacles to education, and as school boards had proved a costly machinery, it was desirable to obtain a general enactment, requiring every parent to educate his child, and that in districts or unions where no school board had been elected, and where there was not sufficient school accommodation, guardians should be the authority to secure attendance at school, and pay fees. Colonel Akroyd, M.P., seconded the motion, which passed. Mr. C. E. Cawley, M.P., and other gentlemen afterwards addressed the meeting.

On Friday, a deputation of some thirty or forty gentlemen, representing the Union, waited upon the Prime Minister in Downing-street. Their views were explained by Colonel Akroyd, M.P., Sir John Pakington, Mr. Powell, M.P., Mr. H. Bewley, and Canon Cromwell. Mr. Gladstone in his reply said:—"As I understand, there are three propositions contained in the second of the resolutions which have been placed in my hands, and they are, in the first place, that it is desirable to obtain a general enactment requiring every parent to educate his child; in the second place, that where the machinery of a school board has not been introduced in consequence of a declared deficiency of education, the guardians may be made the instrument by which the provisions of the Act with regard to the duty of a parent to educate his child shall be carried into effect; and, in the third place, that the right of a parent to choose the school to which his child is to be sent shall continue an unimpaired right. If there are any other propositions than those it will perhaps be well that they should be communicated in some written declaration." He assured the deputation that the subject would receive the most careful consideration of the Government.

THE LONDON SCHOOL BOARD.

At the meeting of the London School Board on Wednesday, Mr. Freeman, chairman of the finance committee, laid before the board the estimate of expenditure for 1873-74. He said that the estimated expenditure up to March, 1874, would be 104,503*l.* 8*s.* 10*d.*, leaving an amount to be raised of 62,779*l.* 2*s.* The cost of education in the board's schools, deducting the fees paid, had been almost 17*s.* 6*d.* per head per annum; but it was to be hoped that as time went on its cost would not be more than 15*s.* The present 62,000*l.* asked for from the metropolis was a little over a halfpenny in the pound. Mr. Freeman expressed a hope that within two years the whole of the 100,000 children for whom provision had to be made would be gathered into proper schools. He believed that the whole of this work could be completed without taxing the metropolis more than 2*d.* in the pound. The debate upon Canon Barry's motion relating to the inspection of the religious instruction given in board schools was resumed by Mr. C. Reed, M.P., who had given notice of an alternative resolution to the following effect:—

That the inspectors appointed by the board shall report upon the arrangements made by the managers of each school for giving Bible instruction to the scholars, reporting the same from time to time to the School Managing Committee. During the discussion Mr. Lucraft deplored the time wasted upon religious discussions, and said the board were more like a number of washerwomen over a tub than a number of statesmen endeavouring to get over a difficulty. Mr. Lucraft having made use of other strong expressions, was called to order by the chairman. He then said he would withdraw the offensive words, but he would not say he regretted them. Lord Lawrence supported the proposition of Canon Barry. The debate was again adjourned.

ROCHDALE.—According to a letter from the Education Department to the Rochdale School Board, a voluntary school, though bound by the new code to refuse no child admission "on other than reasonable grounds," is not obliged to accept from the school board, for indigent children, such fees as the Board may think proper to pay. If the fee is lower in amount than that ordinarily charged in the school, the managers may refuse to admit the child.

BERKHAMPTSTEAD.—The Education Department have informed the school board at Berkhamptstead that they are not at liberty to refuse to admit to their board school-children from the adjoining parish of Northchurch (outside the school board district of Berkhamptstead), so long as there is room for such children in the school, and their presence does not prevent any child from Berkhamptstead from attending; but the board are not bound to provide more accommodation than is required to meet the deficiency for the population of Berkhamptstead.

SCHOOL BOARD PROSECUTIONS.—A strong feeling exists in Rochdale against the payment, by the school board, of fees to denominational schools, and

many persons have refused to pay their rates. On Wednesday, at the borough police-court, two magistrates, the vice-chairman at the school board, a Baptist minister, the ex-mayor, several members of the Town Council, and other influential gentlemen, were summoned for refusing to pay their rates. As they still refused to pay the magistrates said they had no alternative but to issue distress warrants, which was done. At Sheffield Mr. F. Percy Rawson, cutlery manufacturer, and Mr. G. W. Sharman, merchant, were yesterday summoned for refusing payment of rates, out of which grants are made to denominational schools. The stipendiary magistrate, after hearing the case, made an order for payment with costs. There was a large attendance of Nonconformists, ministers, and others.

THE CHURCH OF ROME AND EDUCATION.—The Catholic bishops have adopted a long manifesto, which reviews the state of the Church and education generally in Germany, Italy, France, and Ireland. They also strongly protest against the new rule introduced by the Board of Education relative to managers and teachers.

DISESTABLISHMENT AT NORTHAMPTON.

(By Electric Telegraph).

NORTHAMPTON, Wednesday Morning.

At a disestablishment meeting at Northampton last night the State-Church roughs behaved as badly as they have done in some other places. Mr. J. Carvell Williams, however, faced them for an hour and a half, and was able to deliver his address. An amendment was moved, and it was seconded by Mr. Fitzroy, a London clergyman brought down for the purpose. At eleven o'clock the vote was taken, and the original motion was carried through only by a small majority.

FRIGHTFUL COLLISION IN THE CHANNEL.

As all our readers are no doubt by this time aware, there was a terrible collision on Wednesday night last, about two miles off Dungeness, between the Northfleet, a large ship bound to Hobart Town with emigrants, navies, and railway iron, 412 in all, and a foreign steamer. The Northfleet was at anchor, and her lights were burning. The Spanish steamer came stern up, and was warned off in vain. The Northfleet was cut down to the water's edge, and foundered in about half an hour. The rockets fired from the Northfleet were seen by several vessels, but were supposed to be signals for a pilot. Out of the 412 passengers and crew only 85 persons were saved, and were brought in a steamer and a lugger to the Sailors' Home at Dover. The wife of the captain is among the survivors. One man was shot in the leg by the captain, who endeavoured to prevent the passengers from crowding into the boats, and the unfortunate commander, who displayed great heroism, went down with his vessel. Besides Mrs. Knowles, a woman and her baby and a little girl were saved.

The daily papers have published full and interesting details of the fatal collision from some of the survivors. Some of the chief incidents were described at the official inquiry, which commenced at Dover on Monday. Mr. John Beveridge, the only survivor of those who were on deck at the time of the collision, said about half-past ten he heard one of the crew shout, "Ahoy," and whistle. In about five minutes he saw a two-masted steamer with a straight bow and no bowsprit or figurehead come stern on and strike the vessel amidship. The Northfleet's light was burning brightly. Witness called to the steamer to stand by them, as they had four hundred souls on board, but no answer came back. Witness assisted the carpenter in endeavouring to stop the leak, and afterwards assisted in getting the boat down on the side on which the vessel was struck. From twenty to thirty minutes elapsed after the collision before she foundered. The night was dark, but the shore lights could be seen distinctly. The captain was giving orders on the port side when the vessel went down, and his orders throughout were obeyed by the officers and crew.

The man Thomas Biddess, who was shot by the captain, states that when orders were given by the carpenter for every one to go on deck, all worked at the pumps with good will for fifteen minutes, by which time the water had reached the second deck. Rockets were fired, bells were rung, and he believes a gun was fired. Some were rushing about to find their wives and children, others rushed frantically to the boats, others again were seizing spare spars and pails; amid all was heard the voice of Captain Knowles, who, having seen his wife into one of the boats, stood at the wheel giving directions as to the firing of lights. He said, "The women first; I'll blow the first man's brains out that dares to get into a boat." This threat came almost too late. Biddess saw that the boats on either side were filling fast with men, and jumped into the boat where the captain's wife was. Captain Knowles ordered him out, but this being his only chance of escape he refused to obey. The boatswain endeavoured to force him out, and the captain then motioned the boatswain to stand clear and discharged his revolver at Biddess's head but missed; a second shot embedded itself in the flesh near the left knee. The boat still lay alongside, and the poor wretches on board, as the ship was fast sinking, made a rush to the stern of the boat to get in. Captain Knowles

again raised his revolver, and fired at the first man who entered, but the pistol missed fire. Five others pressed in, when the ropes were cast off, and the boat was rowed away to the tug which had just steamed up to the spot. Just as she got alongside the tug, the figure-head of the Northfleet was seen slowly to sink; the crowded stern rose into the air, and with a loud crushing noise almost immediately disappeared. The shrieks of the men for help must have been heard for miles off. Biddess saw a friend of his in the water with his wife and child clinging to a ladder; a wave came and washed them all over. The woman and child sank, the man regained the ladder. A man named Dixon, who lies in the infirmary, was lifting his wife, who had two children in her arms, into a boat, when a heavy spar fell on him, breaking his collar-bone and two ribs; the woman and children falling into the sea perished before his eyes. The man is progressing favourably.

It is stated that the Board of Trade are diligently pursuing inquiries as to the steamer which ran into the ill-fated emigrant ship. Attention has been especially directed to three vessels. The pilot, Svenson or Swainson, quitted a Spanish ship, the Pelayo, at Deal, shortly before the collision, the vessel being bound, it is stated, from Antwerp to Lisbon; a second vessel, supposed to be the Velasquez, which left the Thames bound for Cadiz; and a third, the Murillo, which is believed to have left Falmouth for some Spanish port, and which, it is thought, might possibly have been driven up the Channel, have each in turn been connected with this frightful disaster. It has, however, been suggested by seafaring men that the steamer herself may have foundered after running into the Northfleet from damage received in the collision. An influential committee has been formed at the Mansion House, for the purpose of affording help to the sufferers, and some 3,400l. has been thus far raised.

ELECTION INTELLIGENCE.

LIVERPOOL.—The vacancy created by the lamented death of Mr. Graves is to be contested. The Conservatives have fixed upon Mr. John Torr, a local merchant, as their candidate. The Liberals have had some difficulty in finding one. Mr. Robertson Gladstone, brother of the Prime Minister, declined to stand. Mr. Fitzjames Stephen, Q.C., was also applied to, but pleads the pressure of his professional engagements. At length Mr. W. S. Caine, an iron merchant, has been fixed upon. He is a young man, and has been largely identified with the cause of the Permissive Bill advocates. His address contains an expression of warm attachment to Mr. Gladstone as a political leader. He announces his anxiety to promote some form of popular control over the almost indiscriminate sale of intoxicating liquors. He will vote for the repeal of all oppressive and penal legislation relating to trades' unions. While favouring the extension of national compulsory education Mr. Caine declines to be a party to any compromise on matters which touch the consciences of any body of Christians, and therefore hopes to see a modification introduced into the Act which will remove all cause of dispute in respect to what is befitting a Christian to be taught. Mr. William Simpson, the independent Protestant candidate, has notified his intention not to come forward at this election. The writ will be issued to-morrow.

SOUTH HANTS.—The farmers of this district have invited a tenant farmer, near Ringwood, to oppose Lord Henry Scott, the present Conservative member.

WHITBY.—A movement is on foot to induce Mr. Joseph Chamberlain, of Birmingham, chairman of the National Education League Executive Committee, to contest Whitby at the general election in opposition to Mr. W. H. Gladstone.

ARMAGH AND LISBURN.—Mr. Edward Wingfield Verner, has resigned his seat for Lisburn, and has offered himself for the seat in the county of Armagh, vacant through the death of his brother. Sir Richard Wallace will be the Conservative candidate for Lisburn.

Epitome of News.

The Queen and Court are expected to leave Osborne about the 17th or 19th of next month for Windsor Castle.

The Prince and Princess of Wales have returned to London from visiting the Marquis of Ailesbury at Savernake Forest. On Friday they visited the town of Marlborough and the college, and were received with much enthusiasm.

Mr. Gladstone has accepted an invitation to a banquet which is to be given by the Lord Mayor to the chief magistrates of every corporate town in England and Wales on March 26.

The *Telegraph* says Ministers will remain in town until the opening of Parliament. The Cabinet Councils will be continued without interruption.

Mr. Gladstone has issued a circular to his supporters, calling their attention to the fact that Parliament opens on Feb. 6th, and adding that "the attention of both Houses will, at a very early date, be called to business of importance." Mr. Disraeli, in his circular, simply expresses a hope that the members whom he addresses will find it convenient to be in their places on the day Parliament meets.

Lord Clarendon and Lord Vernon will propose

and second the address in the House of Lords. In the Commons the address will be moved by the Hon. C. J. Lyttelton, M.P. for East Worcester-shire, and seconded by Mr. Stone, M.P. for Portsmouth.

The Persian Minister in London writes to the papers denying that there is any secret treaty between Persia and Russia for the cession of territory on the banks of the Attrek.

The *Lancet* is authorised to state that the Empress Eugenie, still a prey to sorrow, lives secluded in her apartment. The appetite is not restored, but within the last five days sleep has returned. Her Majesty will shortly leave Chiselhurst but not England.

Prince Louis Napoleon (better known as the Prince Imperial), returned to the Royal Military School at Woolwich to resume his studies.

The funeral of Lord Lytton took place in Westminster Abbey on Saturday. The spot selected for the grave is in St. Edmund's Chapel, on the same side of the Abbey as Poets' Corner. It is now revealed that his lordship was the author of "The Coming Race," and of "The Parisians," now appearing in *Blackwood's Magazine*. The latter is said to be very nearly complete, and the new novel is in the publisher's hands.

A request has, it is said, been made to Mr. Ormuzd Rassam, late of the Consular Service, to join Mr. G. Smith in the *Daily Telegraph* Assyrian Expedition. Mr. Rassam rendered valuable assistance to Mr. Layard in his excavations among the ruins of Nineveh.

Dr. Lushington's funeral took place on Friday at Ockham Park, Surrey, in the churchyard attached to the parish church, which is only a couple of hundred yards distant from the house. The Dean of Westminster officiated.

The *Times* has reason to believe that the Shah of Persia, upon his anticipated visit to Great Britain, will be entertained at Buckingham Palace, and that a vote will be presented to the House of Commons for the necessary expenses of receiving and entering our illustrious visitor.

The Cambridge Mathematical Tripos were made known on Friday amid the usual scene of interest and excitement. The Senior Wrangler is Mr. Thomas Oliver Harding, the eldest son of the Rev. T. Harding, Wesleyan minister, of Whitehaven. The Second Wrangler, Mr. Edward John Nanson, also belongs to Trinity.

The death is announced of the venerable Professor Sedgwick, LL.D., F.R.S., at his rooms in Trinity College, Cambridge, on Monday morning. The venerable deceased, whose fame as a geologist was world-wide, had attained the patriarchal age of eighty-seven, and his death was the result of a gradual decay of nature. He was never married.

The Marquis of Westminster is reported to be unwell.

At a meeting in Manchester, on Monday, of the general committee of the Cotton Famine Relief Fund, it was decided to devote the surplus of the fund, amounting to 130,000l., to the erection and maintenance of a Convalescent Home between Lytham and Blackpool.

The trials arising out of the Galway election petition prosecutions are to take place in Dublin, and are expected to begin on February 10. The Court of Queen's Bench has refused a trial at bar to Bishop Duggan, but is ready to consider a fresh application on behalf of Mr. Nolan.

Mr. Goldwin Smith writes from Toronto, denying that he has recanted the opinions formerly expressed by him on colonial questions. He says:—"The system has been greatly changed since the date of my first letter. Still, I remain convinced that the system itself is inherently evil if indefinitely prolonged; and that the aim of our colonial policy should be, as in the eyes of the British statesman of the last generation it was, the gradual development of the colonies into nations. This conviction has been strengthened by my residence in a colony."

At a meeting held at Liverpool on Saturday it was agreed to raise subscriptions—not to exceed five guineas each—for the purpose of commemorating the public services rendered by the late Mr. Graves, M.P. for the borough. The precise form of the memorial has not been decided upon.

The arguments in the case of "O'Keeffe v. Cullen," in the Dublin Court of Queen's Bench, were concluded on Saturday. The court reserved judgment.

Mr. T. B. Potter, M.P., continuing his address to his constituents spoke on Thursday night at Lowerfield, near Rochdale, upon the probable legislation for Ireland. Two of the sons of Mr. John Bright, M.P., were present at the meeting, and the eldest, Mr. John Albert Bright, delivered his "maiden speech." Mr. T. B. Potter addressing some of his constituents on Saturday night, characterised the cumulative vote in school-board elections as a grand humbug.

The high price of coal is producing great distress in Dublin among the lower grades of the working classes. It is now selling at 3s. 4d. a bag, and the complaint is made that even the bags of coal hawked about at this price are short weight.

A Kentish clergyman's son has been the victim of a fatal accident. The two sons of the Rev. E. Moore, of Broughton Malherbe, tried to help a farmer to blow up the trunk of a tree with gunpowder. The explosion being delayed they approached the tree, when the charge suddenly went off. Mr. Urban Moore was struck on the right temple by a splinter, which caused almost instant death. The other young gentleman narrowly escaped.

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The Nonconformist.

WEDNESDAY, JANUARY 29, 1873.

TO CORRESPONDENTS.

"A West Riding Nonconformist."—Next week.
"J. M. Cole."—Too late for our present number.

SUMMARY.

TO-MORROW week Parliament will meet after
its long recess, but will not be opened by Her
Majesty in person. The leaders on both sides
have issued the customary summons to their
supporters; that from Mr. Gladstone stating
that "the attention of both Houses will at a
very early date be called to business of impor-
tance"—from which we may infer that some of
the Government measures will be first intro-
duced in the Upper Chamber. Mr. Disraeli,
notwithstanding his severe domestic loss, is said
to be buckling on his political armour, and to
have decided "to make the question of Irish
education the ground of determined oppo-
sition to the policy of the Government." So
much, indeed, may be surmised from the
article in the last number of the
Quarterly Review. The Conservatives will take
their stand on the substantial integrity of
Trinity College as against its partial disen-
dowment. The Irish Roman Catholic mem-
bers may do the same, as presenting the best
argument for the claim of their bishops in
favour of another denominational University.
That the opposition to the Government scheme
—which is expected to be somewhat analogous
to the basis on which London University is
founded—will be so managed as to bring into the
same lobby the Tory and the Irish vote, is
highly probable; in which case, unless the Pro-
testant Tories hold aloof, Ministers may be
placed in a minority. Mr. Disraeli's opportu-
nity for once more exhibiting his skill as a
tactician is near at hand, and we may look
forward to an exciting session, and keen party
conflicts.

Last week the National Educational Union
held its annual meeting at Manchester, with a

view to strengthen the hands of the Govern-
ment in upholding the Education Act, and two
days later sent an influential deputation to wait
upon Mr. Gladstone in London and explain
their views. The Union protests against the ex-
clusion of religion from schools—indeed, Sir
John Pakington asks that the teaching of
religion may be made more imperative—and
that the guardians in rural districts where
there are no school boards may be invested
with power to send every child to school, and to
pay the fees of the indigent. Let us under-
stand what this means. There are few schools
in country parishes, and few, for obvious
reasons, are likely to be appointed. Mr. Powell,
M.P., and his friends of the Union, ask that the
guardians should be everywhere in the parishes
employed to sweep the children of the poorer
classes into the denominational schools—for the
most part the only existing ones—and, if needful,
to pay the school fees at their own discretion.
The Church would thus be made perfectly
secure in its monopoly of education in these dis-
tricts without the interference of school boards,
or the prying activity of ratepayers, and our
village populations would be handed over bound
hand and foot to clerical authority. Of course
Mr. Gladstone did not accept this audacious
proposal, though he promised to give it careful
consideration. But we take leave to express
our belief that if any such plan should be
proposed by the Government, no considerations
of party allegiance will prevent Nonconformists,
almost with unanimity, from breaking once for
all with the Liberal leaders.

Of the terrible catastrophe off Dungeness,
which has been the absorbing topic of interest
during the past week, we have spoken below.
The mystery that attaches to the fatal collision
which sunk the Northfleet has not yet been
solved, but circumstances point to the steamer
Muriilo as the cause of the calamity, and to the
probability that that Spanish vessel has also
gone to the bottom. The truth cannot long
remain unknown.

The great strike of colliers and ironworkers in
South Wales is still very far from settlement,
and even the advent of frosty weather, with all
the misery and privation it entails, has not
facilitated an amicable arrangement. The iron-
workers, who are said to be not averse to an
arrangement, and have no Union to fall back
upon, are at the mercy of the colliers who have.
Many furnaces are blown out to the great
detriment of the works, but the masters remain
resolute. They would apparently consent to
withdraw their notice of a ten per cent. reduc-
tion of wages if their men would accept the
"double shift" principle of work, by which
labour would be made more productive. But
the colliers decline to accept the change, and it
would seem that the battle must be fought out
to "the bitter end."

The French Committee of Thirty have nearly
completed their labours, but their discussions
excite little public interest. M. Thiers is by
no means unwilling to see them protracted, and
is evidently playing with these Constitutional
reformers, that he may gain time. They have,
however, finally accepted a Second Chamber in
principle, but do not care to consider the actual
constitution of such a Chamber for months to
come. The protracted conversations on the Presi-
dent's right of speech in the Chamber have
resulted in a complicated proposal which will
hardly restrict his freedom. When the Thirty
have done, the Chamber will take up the sub-
ject. Meanwhile, a further instalment of the
German indemnity is being paid, and it is
said with some authority that by October next
the soil of France will be free.

The death of Napoleon III. has once more
revived the question of a Monarchical fusion.
The Orleanist Princes are ready to recognise
the Count de Chambord as the head of the
Bourbon family, but naturally shrink from pro-
claiming his hereditary right, which would
ignore the will of the nation; and the two
Royalist factions—for factions they are—do not
approximate. The Legitimist Pretender inclines
to come to Paris, the way being open; but
surely this feeble and incapable Prince had
better keep in the background. M. Thiers,
who knows how contemptible are all these
attempts to barter away the rights of his
countrymen, makes no sign, and leaves Impe-
rialists and Orleanists to their own devices.

"WHO'S AFRAID?"

THIS short, sharp question, fairly expresses
the spirit of foreign policy which is now being
urged upon the acceptance of the British
public. We hardly know what to think of the
new turn in the state of affairs. The tone of
the daily press respecting the question of
Central Asia leaves us in some doubt whether
Her Majesty's Ministers have laid down posi-

tive conditions in regard to the progress of
Russian arms in Turkistan, or whether they
have declined to send a challenge to the Ozar,
and have contented themselves with waiting
quietly until he chooses to attack our Indian
territory. One thing we are convinced is
being done. The men in this country who
delight in war, who profit by war, who at the
expense of their countrymen enrich themselves
to almost any extent in supplying the wants
of war, have detected some chance of suc-
cess for bringing about within a comparatively
short interval a collision between England and
Russia in respect of the affairs of what used to be
designated Independent Tartary. Who they
are we cannot presume to say. What is the
nature of their influence over the newspaper
press we cannot confidently conjecture. But
they are at work attempting to get up a fac-
titious public opinion, and to stir up the pas-
sions of the British people, under pretence of
appealing to their virtues. Either the Queen's
Ministers have committed themselves to this
"Who's-afraid?" policy, as far as the progress
of Russia in Central Asia is concerned, and the
word has been passed round to support them
in their decision, or, they have determined upon
the more conciliatory plan of waiting until
they are hit, and an understanding has
been arrived at that, if possible, they are to be
bullied into something more spirited.

The unanimity, or approximate unanimity, of
the daily press, however—or we ought rather to
say of the London daily press—in favour of
adopting a policy towards Russia which means
what may be best typified by the phrase
"Who's afraid?" is not the same thing as the
unanimity of the British people. The *Times*
of yesterday assumes the position that the
Government has taken a firm position with
respect to the advance of the Russian army,
and "that the country has unanimously sup-
ported it." "What we wish to point out,"
says that journal, "is that the unanimous appro-
bation which the public has bestowed on the
firm policy of the Government with regard to
the Russian advance in Turkistan is a national
decision of the highest importance, and in-
volves corresponding responsibility. In con-
tradiction to the sentiments which have exercised
a deep influence in former years, the public
verdict now decides that the indefinite progress
of Russia is attended with danger to us, and
may justly be resisted." Now, what we should
like to ascertain are the precise means by which
writers of this style of thing have collected for
themselves that *unanimous public verdict*
to which they make reference with so little hesi-
tation. Why has it become necessary to assume
the point assumed, when we are within a fort-
night of the reassembling of Parliament?
Where are the indications in the addresses of
members of the House of Commons to their
constituencies, that they desire Her Majesty's
Ministers to draw a line somewhere beyond the
north-western frontier of Afghanistan, and to
say to Russia, "If you pass that line we will
resist you to the death"? Where is the con-
stituency, and what is its name, which, after
hearing what its representatives have to say in
its support, have deliberately sanctioned by a
vote of confidence in them the "spirited
foreign policy" traced out for the Government
of the United Kingdom by a few metropolitan
journals? Nay, more, what evidence can be
produced that the newspaper press of the pro-
vinces has fallen into the bellicose tone suddenly
adopted by that of London? For ourselves, we
do not believe that anything like a unanimous
opinion, to the effect described by the *Times*,
does exist among the people of this country.
We do not deny the possibility of their being
wrought up by persistent efforts to a paroxysm
of fire-eating patriotism; but, could a vote be
taken to-morrow, we feel satisfied that a vast
majority of the people of England would dis-
claim the necessity or the wisdom of going
beyond our own Indian frontier to meet Russia
on the banks of the Oxus, and of fighting her
there, lest, perchance, on some future occasion,
she should invade India for the purpose of
molesting us.

This question in all its breadth was under
discussion some months ago, when the *Times*
took a decided lead against moving out of our
own dominions with the view of stopping the
progress of Russia in Turkistan. Since then,
however, the country has accumulated a vast
increase of wealth, and it would seem as if some
persons believe there is a sufficient plethora in
the market to make it worth while to contract
a new debt of fifty millions sterling or so, and
to fasten it, as usual, upon the shoulders of
labour. The collision, perhaps, between
England and Russia, which is sure to be pro-
voked by the means taken to avert it, may not
come just yet, but it is quite clear that it is
ultimately anticipated. The *Times*, addressing
the English public, says:—"Support the

Government, if you like, in declaring that Afghanistan shall not be trenched upon, and that Afghanistan must be held to include Balkh, or Badakshan, on the left bank of the Oxus. But recollect when you do this, and commit the national honour in this positive manner, you must not turn round at the critical moment and say, 'What is the Oxus, or Afghanistan, or even India itself to us? and why should we spend our blood and treasure in Asiatic quarrels?' The resolution now taken must be looked upon as binding and supported by a unanimous nation."

Writing of this sort may be regarded as the patting of the back which John Bull is supposed to want before he goes into a fray. We cannot believe, without fuller proof than has been yet laid before us, that our Ministers have involved themselves in this conspiracy against the public peace. However, Parliament will meet to-morrow week, and a determined effort must and will be made to ascertain all the facts respecting the Central Asian question. For the present, journalists have the whole ground to themselves, or nearly so. They will be deposed from their supremacy a short time hence, when knowledge will be substituted for conjecture, and the real representatives of the people of England will destroy the influence of that which is only assumed. The "Who's afraid?" policy will scarcely, we apprehend, be endorsed by Parliament—still less by the nation.

MR. MORLEY'S "FIVE POINTS" AND THE RURAL DISTRICTS.

FROM what took place at the meeting of the National Education Union at Manchester last week, it is clear that the educational controversy in this country is as rife and bitter as ever. And it is natural that this should be the case. The Act of 1870 was but the fragment of a scheme. It contained some good principles, which the whole force of Denominationalism, even in town districts, has been ever since striving to evade or to nullify. The multiplication of school boards has but very partially answered the purpose for which they were created. Where they exist the clergy, Episcopal and Roman Catholic, do their best to prevent them from having work to do beyond driving the children into denominational schools. In the eyes of ecclesiastics the erection of new board schools to provide for educational deficiencies under the Act of 1870, and the transfer of denominational schools to local boards, ought to be resisted to the utmost. While they are loudly demanding that the children of the poor should have the choice of schools, their entire policy is so shaped that there shall be only denominational schools for them to go to, and that all new rate-supported schools shall be as sectarian as the law will allow. It was, indeed, officially announced last week, on behalf of the Educational Union, that one of its objects was "to resist any injurious competition with voluntary schools at the expense of ratepayers," and to "check the extravagant cost of school boards." It is the congenial aim of a society which numbers among its leading supporters two archbishops and eighteen bishops, to oppose educational changes and sustain "the existing system."

The cardinal defect of the Education Act of 1870 was that it stopped short at the point where legislation was most needed; or rather that it handed over education in the rural districts more exclusively than ever to the Church clergy. First it gave facilities for the erection of hundreds, if not thousands, of new ecclesiastical schools by contributing a considerable portion of the cost of their erection; next it increased to one-half the annual grant for maintenance. And the system thus strengthened and extended at the expense of the national exchequer, is seriously described by the Union as *par excellence* the "voluntary system." The Government leave it as it is, with the vague promise of future consideration. They have indeed enacted a conscience clause, which in practice is inoperative, and adopted a provision that catechisms and formularies shall be taught only during a separate portion of the school hours. These safeguards are excellent in theory; in practice they are of little avail. In nine-tenths of our country parishes the poor have no choice. They must send their children to the denominational school or leave them uneducated. It is their misfortune to live in districts where the squire and parson are omnipotent. They may plead—as the clergy plead on behalf of their urban brethren—that their children should have a choice of schools. But in this case the claim is derided as preposterous. Nonconformists and dissatisfied church-goers may build new places of worship for themselves, if they can set at defiance the social influences arrayed against them. But elementary education is

only to be obtained in the so-called national school, half the cost of which is defrayed by the State. It is not convenient for the Ministry to do more than strengthen denominational schools in country parishes, and the Department frowns upon all efforts to set up school boards in such places, as we see in the case of Keyworth, near Nottingham, reported in our columns of this day.

Such is the state of things under which the Government decline to proceed further in the work of extending public elementary education. They have not the courage, if they had the inclination, to extend the Education Act to the rural districts. The monopoly of the Anglican Church must not be disturbed, and country Nonconformists must accept their position with resignation. Some of the sincere supporters of the Government, such as Mr. Morley and Mr. Mundella, do not, however, quite recognise the wisdom or the fairness of this policy. While adhering to their general preference for combined secular and religious education, they fail not to see that it has become the instrument for ecclesiastical aggrandisement, and that it is an insuperable obstacle to any genuine national system, especially in the country parishes. They have therefore endorsed a scheme for completing to a certain point the work which the Government began. Universal school boards, universal compulsion, the repeal of the 25th clause, a board school in every school district for secular instruction only, and the cessation of grants to new denominational schools—such are the main features of Mr. Morley's compromise. It is designed mainly to solve the educational problem in the rural districts. A more simple plan would of course be that of separating the secular from the religious teaching, and leaving the latter to be supplied by religious agencies. But such a solution is at present hopeless. Public opinion is not yet prepared for it.

One of the chief merits of Mr. Morley's scheme is that it restricts the denominational system in country parishes, where Dissenters have, educationally, hardly any footing. The Government have simply extended it; Mr. Morley would refuse grants to new sectarian schools. He would also withdraw the grant from all schools where the religious teaching is given by the paid teacher, unless one-sixth of the whole expense of the school be provided by voluntary contributions. The second great object secured by this plan would be a choice of schools for Nonconformists, limited, it is true, but *bona fide*, and the trial of an interesting experiment in country parishes. It would be a farce to create a school board in every district without giving that board something to do. This is, no doubt, Mr. Forster's difficulty in completing the Act of 1870. He stops short because the Church will not allow him to go farther. As Sir John Pakington frankly admitted the other day at Manchester, "if we are to have a system of national education extended into every corner of the land, and covering the whole of our population, we must have the assistance of local agency and local control." But as the right hon. baronet, like the Vice-President of the Education Department, does not think school boards should be universal, though compulsion should be, he is not in favour of national education as such; nor do either of these statesmen indicate how compulsion is to be enforced without school board agency. We have thus a palpable shrinking from the very object which was proposed by the legislation of 1870. Why? For fear of the Established Church. In the towns the claims of the clergy have been most tenderly guarded; in the country they are kept wholly unimpaired, though logically indefensible. Strange policy for a Liberal Government to take up—but this by the way.

The scheme tentatively put forward by Mr. Morley and Mr. Mundella is one which might, in our judgment, be accepted as a substantial instalment in the direction of religious equality. It would establish in every school district under the management of the ratepayers a secular school to which Dissenters could send their children—the building being, according to the plan, available in after hours to persons desirous of giving religious instruction. Thus there would be a choice of schools to the rural population. As an experiment it would be perfectly fair. If, as is alleged on the other side, our rural population are satisfied with the existing denominational system, the board school would be a failure. If, on the other hand, the board school became highly popular, it would be a distinct sign that clerical schools were not suited to the wants of the population; and thus an entire reorganisation of the educational agencies in the country parishes would become imperative. Sir John Pakington strongly opposes the scheme, but he evades any real discussion of it. To speak of Mr. Morley as having "found himself entangled by his con-

nection with the Birmingham League" may be a sage remark, but is not a very powerful argument against his plan. It is about as effective as Sir John's confidence in "a final solution of the question"—that solution being found in a strict adherence, as he says, to the programme of the National Education Union; albeit that society resists the creation of school boards. We have hardly ever read anything more weak than the right hon. gentleman's criticism of Mr. Morley's plan, or more embarrassing than his attempt to reconcile his own generous aspirations and former professions with his acceptance of the Union programme.

We may suppose that Mr. Morley does not expect to see his compromise accepted without a serious struggle. The way it has been received on the other side must strengthen his conviction that the love of ecclesiastical ascendancy in the rural parishes, as much as the interests of education, governs the action of his opponents. His plan, if it could be generally carried out, would, in our belief, tend to destroy that ascendancy—for national schools could not, we imagine, successfully compete with board schools. It should never be forgotten that three years ago only 20,000 children out of more than two millions in State-aided denominational schools—barely one per cent.—passed the sixth standard, which requires the pupil to read and write correctly! Things may be better now, but is that an object for which the plain rights of our rural parishes ought to be sacrificed? Mr. Morley and Mr. Mundella, who painfully separated in this matter from former allies in their anxiety to carry the Government Bill, now admit that Church exclusiveness is frustrating the spirit of the Act as they interpret it. The Wesleyans have reached the same conclusion. And this reluctant change of view is the severest condemnation of Mr. Forster's fragmentary handiwork, and the surest sign that a radical amendment of the Act is inevitable.

WRECKS AND WRECKING.

PEOPLE are accustomed to use, without much thought, and without much discrimination, words that are expressive of the strongest emotions and sentiments. The same term is applied to all varieties of circumstance, so that, ultimately, it loses almost all its force. We should like, in connection with the wreck of the *Northfleet*, to recover from its abuse the word "awful"—one of the grand words of the English language which is too often misplaced. Here, however, it finds its right position, for scarcely any other word will properly describe the sensation produced by this wreck. That event struck terror into the hearts of those who shared in it, but it has struck ours with awe. We bow before it with humbled spirits, with a sense of weakness and helplessness, with consciousness of its magnitude and of our own individual littleness. Its suddenness was awful. Without a moment's warning nearly four hundred persons were placed in danger of immediate death, with the almost absolute certainty that death must come to many; and its extent was awful, for nearly three hundred human beings were suddenly hurled into eternity, none stretching out their hands to save them.

We need not dwell upon the details of this event. The main facts, some of a noble, some of a sorrowful, some of a disgraceful character, are soon recapitulated. On Wednesday evening the ship was lying safely in the roadstead off Dungeness. She had 343 passengers, a full crew, and a good captain. She was burning the usual lights to indicate her position, and to tell passing ships that a ship was there; she was not far from the shore, and she was surrounded by other vessels. The night was calm, and the watch was good. In these circumstances she is suddenly run into by a steamer, going at full speed, and clearly out of its own track, which cut her down to the water's edge, and then left her, with all her human freight, to sink. No extra precautions on the part of the *Northfleet*, of any kind, could have provided against this. Her officers had taken all the usual means to ensure her safety, and had they been doubled, the result would most likely have been the same. The sole fault up to the time of sinking, lay with the striking vessel, for whose responsible officers, whether they have escaped, or whether they have shared in the catastrophe of the *Northfleet*, none can feel much sympathy.

It is when we get beyond this point of history that we get some practical lessons, and if we adopt them, the *Northfleet* will not have been sacrificed in vain. The fact is, that the signals of distress were not sufficiently distinctive. Rockets were sent up, and blue lights were burned; but this is done on occasions when there is no danger, and the supposition of

nearly all who saw them was that the ship was simply in a hurry to get a pilot. Happily, all did not think this, and to their acuteness and self-sacrifice the lives that have been saved are owing. But the officers of the Northfleet do not at this point altogether escape blame. The common and universally recognised signal of distress at sea is the firing of a gun. The Northfleet had a gun for the purpose, but—it was out of order, and could not be fired! A little oversight, delay, or procrastination in this one thing, and hundreds of lives are sacrificed. It has become obvious, however, from this incident that the firing of a gun should not be the only signal of extreme danger. In many cases the gun itself may be one of the first things to sink or get spoiled. The suggestion is that distinctive danger rockets should be used. Had there been such for use in the present instance most of the lives might have been saved.

The next point relates to the boats. Five boats, made for such a contingency as actually happened, were left untouched and unused, although there was plenty of time to release, use, and fill them. No complaint is made respecting any neglect in this case, but the fact is that the passengers were half mad with terror, and that their desire to save their own lives rendered them incapable of deliberate action. All accounts agree in saying that there was a fearful panic; that, notwithstanding the courage and coolness of the captain, no control over the passengers could be exercised; that they literally fought to get into such boats as were launched—the strong trampling down the young, the weak, and the helpless, in their savage selfishness. It must have been a horrible sight. The ship became almost a Pandemonium, and some of these selfish men have succeeded in saving their lives, and are being well provided for in consequence.

What heroism could surpass that of Captain Knowles, who deliberately handed his six-weeks bride into the boat, avowing his resolution to stand by his ship to the last—certain death awaiting this noble man? The contrast between the admirable unselfishness and the discipline of the captain and officers and the wretched condition of the passengers is painfully striking. Education alone will not make a man unselfish or self-sacrificing, but it ordinarily assists him in self-discipline and in obedience to lawful, and especially reasonable authority. But this cargo of "navvies"—English as well as Irish—what else might reasonably have been expected from them? They followed their mere brute instinct of saving life, half of them, no doubt, to the loss of their own, but some, as has been seen, to their own great advantage.

Here is the third point—that, out of all the women and children on board, only four were saved. The navvies, although the captain faced them pistol in hand, fought successfully for the boats, and left the captain and the women and children to their miserable fate. A set of barbarian savages could not have done worse or shown more selfish inhumanity. These men—some of them—are now being made martyrs. London is pouring money into their pockets, and sympathy into their hearts. They should have both of a kind, but at the same time they should know what is thought of them. So, the loss of the Northfleet may not only save other lives, but lift up, by our expressed detestation of the selfishness involved in it, the moral life of the nation.

The Bank directors on Thursday reduced the official rate of discount to 4 per cent.

The Bible is about to be translated into the Japanese language.

The personality of the late Mr. John Bruce-Pryce, of Duffryn, Glamorganshire, father of the Home Secretary, has been sworn under 160,000; and that of the late Mr. Charles Meeking under 250,000.

A passenger train ran into a mineral train near Houston, on the Caledonian Railway, on Monday. One woman was killed, and two women and two children were injured.

The lioness which so successfully reared the cubs which were born on the 8th of July, 1872, in the Zoological Society's gardens, died last week.

HOW TO UTILISE MOSQUITOES.—The *Scientific American* describes a strange fertiliser. At Stratford, Connecticut, where mosquitoes are as thick as a fog, lives an ingenious Yankee, so they say—believe it who may—who puts these insects to profitable uses. He has invented a large revolving scoop-net covered with lace, which is put in motion by a windmill, water power, or steam. The lower half of the scoop is placed in water. The upper half moves through the atmosphere, and at each rotation draws an immense number of the "squitoes" down into the water, where they drown and sink to the bottom. Every revolution draws in an ounce of mosquitoes, or a ton for 32,000 turns of the machine. The mosquitoes thus collected make a splendid manure for the land, worth \$40 a ton.

HOW IT STRIKES A STRANGER.

January 27, 1873.

It is said that the Roman Catholic party has determined that if the Government will not practically commit Irish education to the priests, it shall not any longer have the Catholic vote in the House of Commons. Two questions immediately present themselves. Firstly, will Mr. Gladstone allow himself to be influenced by this threat; and secondly, if he does not, what will the consequences be? As to the first question, I believe that can be answered promptly and satisfactorily. Last session there was a little soreness in the House, and a little also in this column, at some Delphic sayings, and still more, some Delphic reticence touching this question of Irish education; but I hear, and believe, that the Premier's mind is fully made up, and that we shall have no cause to complain. But the second question—what will be the consequences of the Popish secession, it is extremely difficult to solve. The immediate consequence might be the downfall of the Ministry. The Irish members might very possibly refuse to assist the Government on some important division, and the Conservatives might come into power, not through direct Irish support, but indirectly through the defection from the other side. But what then? The Irish section would not continue Conservative, without demanding a price which Mr. Newdegate and his friends would not pay. The utmost, therefore, that it could do, would be to oscillate from one side to the other, and render government impossible in order to obtain what it required. And I am by no means sure it would not do this. It is painful to speak harshly of a large body of men who have many virtues, but it is the writer's impression, that the Irish members are so completely the victims of casuistry, and are so shaky and loose, that they would deliberately hold the balance of power, as the phrase goes, and put the finger first on this side of the tongue, and then on the other, just as it suited them. Nobody could possibly be less inclined than myself to yield to fanatical prejudices, but my distrust of the Irish Catholic party is profound, and it is not a distrust begotten *a priori* but from personal observation. Let us leave, however, these somewhat premature speculations for the safer reflection that amidst these entanglements, the path of duty is perfectly plain. Our perplexities commence, as they generally do, when we attempt to decide not what is right but what is expedient. If we commence setting off this advantage against the other advantage, we find that we have no calculus wherewith to come to an end of the problem; but the *ought* is as clearly manifest as that the planet Venus has been in the south-west during these January evenings. We have nothing to do with any results, and even if the empire should be dismembered thereby, we must never for a moment listen to any proposal to strengthen priestcraft, and perpetuate one of Ireland's worst calamities.

It is rather late in the day to notice a paper in the *Evangelical Magazine* for January, and yet for two reasons I cannot help saying a word or two about it—one is that the author is evidently no less a person than Mr. Binney, and the other is that it is a most eloquent sermon upon a favourite doctrine of mine—the frequent untruthfulness, and indeed dishonesty of novels, and novel-writers. I have only just seen the *Evangelical Magazine* for this month, or I certainly should have written about it before. Thirty years ago Dickens attended the funeral of Mr. Hone, the well-known bookseller and publisher. In addition to the family, there were also present Mr. George Cruikshank, and the Revs. Joshua Harrison and T. Binney. Dickens afterwards wrote a description of the scene, which is now published in Forster's "Life." It is too long for me to quote here, but Mr. Binney's portrait must not be omitted:—"There was an Independent clergyman present, with his hands on, and a Bible under his arm, who, as soon as we were seated, addressed C. thus, in a loud, emphatic voice: 'Mr. C., have you seen a paragraph respecting our departed friend which has gone the round of the morning papers?' 'Yes, sir, I have,' said C., looking very hard at me the while, for he had told me with some pride coming down that it was his composition. 'Oh!' said the clergyman; 'then you will agree with me, Mr. C., that it is not only an insult to me, who am the servant of the Almighty, but an insult to the Almighty, whose servant I am.' 'How is that, sir?' says C. 'It is stated, Mr. C., in that paragraph,' says the minister, 'that when Mr. Hone failed in business as a bookseller, he was persuaded by me to try the pulpit, which is false, incorrect, unchristian, in a

manner blasphemous, and in all respects contemptible. Let us pray.' With which, in the same breath, I give you my word, he knelt down, as we all did, and began a very miserable jumble of an extempore prayer." To those who know Mr. Binney, no contradiction of Dickens's romance is of course needed. But almost every effective point in it can be contradicted by testimony. Mr. Binney is not a person of ceremony, as many of his former hearers can affectionately declare; he never wore bands; he had no Bible under his arm; the speech assigned to him is a total misrepresentation; he did not kneel down directly he had spoken it; and as for the "miserable jumble," we want nobody to tell us it is a sheer impossibility. There is an addendum to the story in Dickens's letter which is also entirely untrue. Dickens says that while he and Cruikshank were kneeling together, Cruikshank made some comical remark about Mr. Binney which nearly sent him, Dickens, into convulsions. Mr. Cruikshank expressly denies he ever made any such remark, and one of the company remembers that the two did not sit together and did not kneel together. I have no wish to undervalue the power of a man like the great novelist so recently dead, but it is clear that the gifts of humour and imagination have serious drawbacks, one of the most serious being an irresistible lust—that is the proper word for it—to twist a fact into something which is not a fact, if the fact be not in itself grotesque. I do not believe that with Dickens it was the mere vulgar love of applause which led him to do this constantly; it was a passion; he took secret pleasure in transforming a common spendthrift into a Swiveller, a miserly dwarf into a Quilp, and an ordinary hypocrite into a Chadband. How intense this passion was, and how incapable of restraint, is seen from his practising it on Mr. Binney. Mr. Binney at this time was known a long way outside the Dissenting circle as the preacher of all preachers in London who most satisfied the religious intelligence of men, and it is impossible to think that Mr. Dickens had not heard of him. Besides, even if he had not, the very aspect of the minister of the Weigh-House chapel ought to have told him that he was in the presence of a genius and a piety which were not to be played with, but with which he ought intensely to sympathise. Dickens has done enormous harm by provoking imitation of his weaknesses, and everybody with whom he is a favourite ought to be cautioned against the trick of trying to extract smartness where smartness is not naturally present, and of being preternaturally funny at the expense of the truth. Temporary laughter may be raised when the trick succeeds, but in the end it becomes intolerably wearisome and ruinous, both to the joker himself and to his reputation amongst all people whose opinion is worth having. If I were a preacher, I should like to take this noble little sermon of Mr. Binney's in the *Evangelical Magazine*, so free from heat or extravagance, so wise and so tender, and would preach upon it a bigger sermon upon the importance of reporting to others exactly what we ourselves see, without any admixture of ourselves; and then I should like to go a little lower and preach about the deeper importance of reporting to ourselves without disguise or exaggeration, all objects which present themselves to us, of trying to see the thing itself, and not any fiction or pretence of it.

As an example to be avoided of the mode of conducting a controversy, I quote the following choice sentences from a daily paper upon the *Nonconformist* statistics:—"Happily, however, the time is come in which falsehoods encounter a searching scrutiny, and when detected brand their authors with the infamy they deserve." "When we remember, too, that this numbering was undertaken by Mr. Miall's party, apparently with the desire of promoting the best interests of Christianity, but really with the intention of proving their own increasing strength and placing the Church—no matter by what sacrifice of truth—at a disadvantage, we are at a loss for language sufficiently forcible with which to clothe our condemnation of this detestably-conceived endeavour to impose upon public credulity." What the language would have been if it had been found we must leave to conjecture. As it stands at present, it is, if not exactly forcible, at least, sufficiently abusive; and yet it is not what the author wanted, but was merely the best—the feeble best—upon which he could lay his hands at the moment. In a less excited mood, with his powers more at his command, he would probably have selected arson, burglary, or murder as chargeable against the *Nonconformist*, these being crimes a shade more criminal than forgery. I would suggest to him that, in his next issue, he should

"clothe his condemnation" with an indictment for murder, accompanied with horrid brutality. C.

MEN AND THINGS IN AMERICA.

(By a Cosmopolitan.)

CHRISTMAS WITH CONGREGATIONALISTS IN VIRGINIA.

There is a little colony of English Congregationalists fixed in the southern portion of Virginia. A year and a half ago the Rev. Thomas Drew resigned the pastorate of the church at Shepton Mallett, Somersetshire, and came out to "the Sunny South." He began to preach at Wylliesburg, in Charlotte County, Virginia, and afterwards moved his residence ten miles further south to the village of Christiansville, Mecklenburgh County. Mr. Drew has a few Congregationalists from the North as well as from England associated with him, but as they are not strong enough to support a separate church and pastor, they have made a *pro tempore* alliance with the Presbyterians. By this arrangement Mr. Drew preaches on two Sundays in the month at Christiansville, and fills up the two other Sundays by services at Blue Stone and Wylliesburg. If a fifth Sunday comes round, Christiansville gets the advantage of that day. There are scarcely any Congregationalists in the Southern States, and when Mr. Drew began to preach in Virginia, one of the Chivalry remarked, "I don't know what Congregationalism is, but I like that Englishman's preaching."

From New York to Mr. Drew's bishopric, you go by rail through Philadelphia, Baltimore, and Washington to Richmond. At the ex-capital of the Confederacy, you change cars, and travel by the Richmond and Danville line to the nearest *dépôt* to Christiansville, which is a good eighteen miles away. The intervening distance has to be travelled in a "buggy," and takes about five hours to do it, but a very few months will see a railroad passing within fifty yards of Mr. Drew's residence. It will then take twenty hours to travel direct from New York to Christiansville.

It was the day before Christmas Day, that I started with my wife to go "across country," in search of Mr. Drew, who was expecting us to help him to keep up the festivities of the season in the best old English style that could be improvised in Virginia. The South doubtless on the average of the year deserves its title of "Sunny," but it wasn't sunny at all that day—by no means. It was freezing, hailing, snowing, and raining all at once. Mark Tapley never had more unfavourable circumstances under which to be jolly.

We got within ten miles of Mr. Drew, and then we were "stuck." The roads in Virginia are never precisely like the drives in a London park, but in winter they become, to put it mildly, "hard lines." Almost frozen, we determined to stop and seek shelter, and presently found ourselves at the hospitable home of Dr. Clark, a Northern graft on Virginia Chivalry. The Doctor and his wife welcomed us heartily, stating that we had "come just at the right time," as they wanted somebody to aid them in "keeping Christmas." They are a primitive people in the South. If you are belated in the woods you make for the first house, and bed and breakfast are at your service with "nothing to pay." There was therefore no surprise expressed at our intrusion so unexpectedly.

Christmas Eve and Christmas Day were very much alike as to weather, but the latter was perhaps the most severe. We sat all day before roaring wood-fires, thinking, as we glanced at the flames, and the brightly burnished brass fire-dogs, that we were spending the season somewhat after the manner of our forefathers in "the good old times," when in Britain it used to be said:—

—Heap on more wood,
The wind blows chill,
But let it whistle as it will—
We'll keep our Christmas merry still.

The good Doctor was strictly orthodox as to his Christmas dinner. A fat turkey and a pudding of plums—not exactly a plum-pudding—carried our thoughts back to *Lang Syne*. On the whole, we found it quite possible to have a jolly Christmas in the forest.

In American households, Christmas Day is the day of the year to the young folks. Then it is that Santa Claus (Dutch American for St. Nicholas), descending the chimney on Christmas Eve, leaves behind him toys, playthings, and sweets for young America. The little ones go to sleep dreaming of what the good Santa Claus is going to do for them, and they awake early with an eager and anxious expectation. Dr. Clark had none of what Artemus Ward called "episodes" of his own, but in his ser-

vice was a bright intelligent little mulatto girl, and her master and mistress kindly took care that "Allie" had a visit from Santa Claus. No African of Dr. Livingstone's acquaintance was ever more charmed with a glittering necklace than Allie was with hers. She evidently had all the aboriginal love of finery, and felt herself a princess for the time.

At Dr. Clark's we found a copy of "Ginx's Baby," and the important questions opened up by that masterly satire furnished us with lively topics of conversation. The Doctor thought young Ginx might have developed into a useful citizen if he had adopted Greeley's advice, and "gone west." Anyhow, it seemed singular to find such a book known and appreciated in the backwoods.

The day after Christmas Day the weather improved, and we were able to continue our journey. All carriages in the United States are "buggies." In a "buggy" drawn by two horses, and driven by a postilion—another reminder of old times—we quickly reached Christiansville. Then we heard how the Anglo-Virginian Congregationalists had had a "good time" the day before, dining on the traditional goose, and *et ceteras*, carolling Christmas songs, and playing Christmas games. "We did so wish you were with us"—said Mrs. Drew, and we could only tell the story of our arduous journey, and pleasant halting by the way. "Better late than never," and although we were late, we saw a good deal of Christiansville at Christmas.

On the Friday a "cullud gemman" called to see "the gemman as had comed de day afore." We couldn't think what he wanted. "I doesn't know you, sah," said he, "but I hopes you lubs de Lord, and we has a festival at de church, an' if you lubs de Lord we wants you to come an' eat some oysters." We did accept this queer invitation, and the oysters were delicious—almost such as to excuse a New Yorker who once told us he "never intended to go to Europe again, as he couldn't live without oysters." The Chesapeake oysters are now exported to England, so that this novel objection to Europe no longer exists.

The festival was a gay one. It was in aid of the funds of a Coloured Baptist church, and we were told was a pecuniary success. Heartily helping the "female cullud sisters," were some Virginian ladies whose prejudices against colour didn't seem very strong that day. It is indeed certain that there is only a sentimental prejudice, if any, in Virginia. The white people, born among negroes, nursed and wet-nursed by coloured "aunties," mingling all their lives with "coloured folks," are really as free from prejudice as any people in the world. They talk of course against negro equality, and generally act towards the negro as "a man and a brother." They ought to educate him better, but schools for both whites and blacks have been the great desideratum in the State. Things are, however, improving.

The coloured ladies came out in great style at the festival. They were "got up for the occasion" in toilettes a long way ahead of the latest Parisian fashions. The "Grecian bend" as performed by an African *démouelle* is something unequalled in Regent-street or the Champs Elysées. Once seen such an exhibition of grace and beauty can never be forgotten. The politeness of the beaux to the belles was overpowering, while the latter proved conclusively that the art of flirting is not a feminine accomplishment confined to one colour. A Baptist clergyman who sat near me remarked that the negroes are the "most easily amused people in the world," and I thought he was right. They laughed all over their faces and "half-way down their backs," as *Punch* once said. They grinned, grimaced, shouted and gesticulated in their abandon of delight. It was explained to us that these people had a separate church, but a white pastor, the Rev. D. F. Leach, formerly of New York State. That they have as they say "got religion" in a sense, I do not doubt, but they require a little instruction on some points. For example, it is very hard to make the negro understand that it is unlawful for him to have more than one wife. If he was as the planters say, taught otherwise under the "domestic institution," he has very quickly forgotten what he learnt.

Staying with Mr. and Mrs. Drew, was Captain John McKean, an Anglo-Virginian who had just returned from a trip to the old country. He had much to tell us of London and the provinces, of the progress of Congregationalism—"Christ Church" and the "City Temple"—of new stars and old planets, of the rapid advance of Liberation views, and many kind messages from former friends. To hear him talk made one half inclined to start per next steamer for home, but the captain did not advise that. On the contrary, he gave us such doleful pic-

tures of London fogs, and the general deterioration of the English climate, as caused everybody to look at their surroundings, and be "therewith content." The weather had changed. The snow rapidly disappeared, the "cold snap" was over, and within three days of our misadventures by the way, the sun was shining with the brightness of an English June, and the thermometer stood at sixty in a room without a fire! The Virginians boast that they never have more than "three days of bad weather" at a time, and this is vouched for by Mr. Drew and other settlers. Although, therefore, the winters are often as severe as those of England, the cold weather never lasts long. And the sunshine is such sunshine!—clear and beautiful as that of southern Italy.

Mr. Drew is a very cautious man, but he says he is satisfied with the South, and does not regret having come out to "a far country." In England, he was the only Dissenting minister I ever heard of, who liked to have "a good day's shooting." He brought his rifle along with him, and relieves his pastoral duties by "following the gun" occasionally. This is what all the Virginian clergy do, seeing only healthful exercise therein. To English farmers, Mr. Drew says, Virginia is particularly adapted by reason of its climate, soil, and system of labour. He does not, however, recommend persons without means to come out, but says that what would be a small capital in England would be a large one in Virginia. People emigrating must prepare to miss some home comforts at first, but by patience and industry they may easily get comfortably settled. The South has a decided advantage over the West, as to climate. In both Nebraska and Minnesota, the thermometer was recently steady at twenty below zero, when it had stood at thirty to forty above zero in Virginia for weeks.

Christiansville, where the Rev. Thomas Drew resides, was so-called because the first settler was named Christian. For a century it has also been known throughout all the surrounding country as "the City." If you ask a "cullud brudder" to tell you the way to Christiansville, the chances are that he will say, "dunno, Mas'r," but if you ask for "the City" he will understand you. The City is at present only a small village, but the railroad now constructing, and the influx of Northerners and English, bid fair to make it a real city ere long. The citizens, although small in numbers, are energetic and public-spirited. Mr. John Boyd, the founder of the Philadelphia Gold Exchange, and his partner, Mr. G. A. Endly, have built themselves neat villa residences, and through their efforts the Presbyterian church where Mr. Drew ministers was built. The parish contains an ancient Episcopal Church erected in the old colonial days. The Methodists have a church, and the Baptists are "talking about it." The United Presbyterians have made this the centre of their operations in the South, and the Rev. J. Y. Ashen-hurst, late of Ohio, is the pastor of a United Presbyterian Church formed here, and of two others in the district. It is a significant fact that Mr. Ashen-hurst, who now occupies a respected position in Virginia, was once in danger of personal violence for being an abolitionist in this same State. Truly we may say, *Vincit veritas*! It may be well to mention that all the United Presbyterians in America were by Church constitution always opposed to slavery. There is a literary society, of which the Rev. Thomas Drew is president, and a farmers' society of some sort is projected. The City is therefore not a dead city, and situated as it is close to some of the best farming land in the State, it has a decided probability of becoming "something of a place." Mr. Drew is anxious to get more Congregationalists around him. He says that nowhere is there more need for the liberality, high tone, and exalted teaching of Congregationalism than in the South. The Virginians welcome Englishmen with open arms, feeling themselves almost still part of England. For my part I can testify that my Christmas among Congregationalists in Virginia was socially pleasant and intellectually profitable.

When, in April next, Mr. Henry Cole retires from the post he has so long held at South Kensington, General Scott will succeed him as secretary. Mr. Cole will undertake the management of the London International Exhibition.

Messrs. Cassell, Petter, and Galpin have issued, in four quarto volumes, with numerous illustrations, a work of great utility and interest, entitled, "The Technical Educator, an Encyclopedia of Technical Education." The same firm will shortly commence the issue of a new illustrated serial work, descriptive of the various races of mankind, by Dr. Robert Brown.

Literature.

REUNION OF CHRISTENDOM.*

The formal reunion of Christendom will, we fancy, long continue to be, as it long has been, the cherished hope of a number of minds more remarkable for their amiability of feeling than for clearness of thought or depth of insight. They cannot see how little uniformity would avail in the absence of spiritual unity, and how deep and real the unity which may exist despite a good deal of outward diversity; they have such faith in forms and creeds that they fancy they have gained everything when they have induced men or churches to accept them; and they are so little able to enter into the feelings or opinions of others that they are for ever looking forward to a consummation which a little more practical knowledge would have shown them was utterly hopeless. In the case of one who has been trained in the Romish Church, and has thus by education and association and habit been led to attach exaggerated importance to the idea of unity, we can easily understand and honour such feelings. It is, indeed, creditable to his true catholicity of heart that it has been able to break the chains by which his Church system would have fettered it, and that he desires to find reasonable terms of conciliation and union with those whom he has been taught to regard as heretics. In listening to Dr. Döllinger, "the rector of Catholic Theology," as he has been called and is described in the preface to the lectures before us—"a venerable priest, full of years and honours, cautious by temperament, and of a nature pre-eminent for its critical acumen, Conservative and Catholic to the backbone in his instincts and habits," who, having spent much of his life in opposing what he considers errors of Protestantism, now in his closing days sighs for a reunion of Christendom which may rescue truth and freedom from the fatal influence of Protestantism—we feel respect and interest even where we do not agree. We confess we have not the same feeling in reading the preface, in which the translator, while introducing the lectures, gives his own views on the subject to which they relate. It is, as might be expected, occupied mainly with the one thesis—that scepticism is rampant because the principle of authority has been weakened by the Protestant notion of the right of private judgment, and that the only hope of the Church lies in the restoration of the Catholic idea. We are indebted to Mr. Oxenham for his protest against the Ultramontane party, whose extreme pretensions he says stand in the way of the object he has so much at heart, but we wonder it has not struck him that the same style of argument he employs against Protestants may with equal effect be used by the Ultramontanes against himself. He appeals with very questionable taste to the *Westminster Review* as authority against Protestantism, but we fancy the reviewer would be just as decided against the moderate "Catholic" now, and insist that the choice lay between Ultramontane ideas of authority and perfect liberty. It would be well, too, if Mr. Oxenham did not allow his zeal against Protestantism to betray him into such grievous misrepresentations. Thus he says, "It is worth remarking that those Protestant communities which have dropped the Athanasian Creed have, as a rule, either retained a very faltering hold on the doctrine of the Holy Trinity, or dropped it altogether." Many would say that this is as much an argument against the doctrine as for the creed, but, however that be, we deny the statement. English Congregationalists, both Baptist and Pædobaptist, have never received the creed; but none have given a more distinct and positive testimony as to the doctrine.

In striking contrast with the spirit of these criticisms are Dr. Döllinger's remarks on England, the chosen home of Protestantism. So far from seeing any superiority in countries where Rome is supreme, the venerable divine, after mentioning the circulation of the Scriptures, the absence of the "literature of sin and shame which has poisoned the moral atmosphere of France," and is, alas! circulated in a lesser degree in Germany," and the observance of Sunday, as points in favour of England, adds, "But what I should estimate most highly is the fact that the cold, dull indifference which on the Continent has spread a deadly mildew over all degrees of society has no place in the British Isles." His description of the three schools in the Anglican Church is accurate and impartial, but presents no novelty. We are ourselves specially grateful

* *Lectures on the Reunion of the Churches.* By J. L. VON DÖLLINGER, D.D. Translated with a Preface by H. N. OXENHAM. (Livingtons.)

to him for his protest against the Erastianism of the Establishment, and his honourable acknowledgment of the contrast presented by the self-denying heroism of the two thousand Nonconformist ministers in 1662 and the time-serving of the Romish priests on the accession of Elizabeth. The lectures are full of valuable historic information, clear philosophic estimates of churches and principles, noble and generous feeling, and high Christian hope. Nevertheless, Dr. Döllinger's idea of the reunion of separate churches and the comprehension of Christendom in an organic whole will remain a dream.

MR. TENNYSON'S NEW POEMS.*

It does add something to our sense of completeness to read these idylls in due order and sumptuous type. As we go on, we note instances of Mr. Tennyson's remarkable fastidiousness and fineness of ear. He has made not a few slight corrections—sometimes substituting a simpler or more familiar phrase for a more refined and artificial form of expression. Very characteristic is the change occasionally from "ye" to "you" in the dialogue. There are only two additions of real consequence, to which we will refer anon. The last of the additions has a certain distinct value in plainly signifying to us that the meanings we have been told to read in this rendering of the old romance do have the poet's own direct sanction. Mr. Tennyson has from the first advanced on the Arthurian legends from a modern point, and has so transformed them. This, once plainly confessed by the poet himself, we must accept his assumptions; and the objections raised by Mr. Swinburne and others as to the Laureate's narrow conception of the ethical scope of the romance at once lose half their force. The poet must be allowed a starting-point; the critic can only blame the poet justly as to essentials when he has proved false to this. Arthur, then, from first to last, "shadows the Soul at war with Sense," and we must accept the poem as we accept all allegories—with some liberal imaginative allowances. It will not do to find fault with Bunyan as giving gross ideas of sin because he figures it forth by very material emblems. It is of the essence of his conception. So, having once accepted Arthur as Conscience, we must be satisfied with a general consistency between character and symbol. In the graceful epilogue—"To the Queen"—which the Laureate has now added, we have the proper complement to the "Dedication." Loyalty to truth—to the Soul, in one word—needs the help of such conventional relations as most directly favour and help its practical expression. The "Round Table" is a perpetual parable of all kingship; and so far as outward kingship has corresponding qualities, its hopes and aims find illustration in the story. And so Mr. Tennyson addresses the Queen, in no mock loyal strain, as, we are sorry to say, was too much the wont of Laureates, but in this wise, finding the keynote in Her Majesty's truth "to the royal in herself," as being for ever the only real ground of royalty:—

"TO THE QUEEN."

"O loyal to the royal in thyself,
And loyal to thy land, as this to thee—
Bear witness, that rememberable day,
When, pale as yet, and fever-worn, the Prince
Who scarce had pluck'd his flickering life again
From halfway down the shadow of the grave,
Past with thee thro' thy people and their love,
And London roll'd one tide of joy thro' all
Her trebled millions, and loud leagues of man
And welcome! witness, too, the silent cry,
The prayer of many a race and creed, and clime—
Thunderless lightnings striking under sea
From sunset and sunrise of all thy realm,
And that true North, whereof we lately heard
A strain to shame us, 'Keep you to yourselves;
So loyal is too costly! friends—your love
Is but a burthen: loose the bond, and go.'
Is this the tone of empire? here the faith
That made us rulers? this, indeed, her voice
And meaning, whom the roar of Hongoumont
Left mightiest of all peoples under heaven?
What shock has fool'd her since, that she should
speak
So feebly? wealthier—wealthier—hour by hour!
The voice of Britain, or a sinking land,
Some third-rate isle half-lost among her seas?
There rang her voice, when the full city peal'd
Thee and thy Prince! The loyal to their crown
Are loyal to their own far sons, who love
Our ocean-empire with her boundless homes
For ever-broadening England, and her throne
In our vast Orient, and one isle, one isle,
That knows not her own greatness: if she knows
And dreads it we are fall'n.—But thou, my Queen,
Not for itself, but thro' thy living love
For one to whom I made it o'er his grave
Sacred, accept this old imperfect tale,
New-old, and shadowing sense at war with Soul
Rather than that gray king, whose name, a ghost,

* *The Library Edition of the Works of Alfred Tennyson, Poet Laureate.* Vols. V. and VI. *Idylls of the King.* (Strahan and Co.)

Streams like a cloud, man-shaped, from mountain peak,
And cleaves to cairn and cromlech still; or him
Of Geoffrey's book, or him of Malles's, one
Touch'd by the adulterous finger of a time
That hover'd between war and wantonness,
And crownings and dethronements: take withal
Thy poet's blessing, and his trust that Heaven
Will blow the tempest in the distance back
From thine and ours: for some are scared, who
mark
Or wisely or unwisely, signs of storm,
Waverings of every vane with every wind,
And wordy trucklings to the transient hour,
And fierce or careless looseners of the faith,
And Softness breeding scorn of simple life,
Or Cowardice, the child of lust for gold,
Or Labour, with a groan and not a voice,
Of Art with poisonous honey stol'n from France,
And that which knows, but careful for itself,
And that which knows not, ruling that which knows
To its own harm: the goal of this great world
Lies beyond sight: yet—if our slowly-grown
And crown'd Republic's crowning common-sense,
That saved her many times, not fail—their fears
Are morning shadows huger than the shapes
That cast them, not those gloomier which forego
The darkness of that battle in the West,
Where all of high and holy dies away."

The only other complete new poem in these volumes is one of those songs for which Mr. Tennyson has now so high a reputation. It occurs at the end of the coming of Arthur, and is supposed to be sung by Arthur's knights, just after Dabrie has spread hands of blessing over him and Guinevere:—

"So Dabrie said; but when they left the shrine
Great Lords from Rome before the portal stood,
In scornful stillness gazing as they past;
Then while they paced a city all on fire
With sun and cloth of gold, the trumpets blew,
And Arthur's knighthood sang before the King:—

'Blow trumpet, for the world is white with May;
Blow trumpet, the long night hath rolled away!
Blow, through the living world—'Let the King
reign!'"

Shall Rome or heathen rule in Arthur's realm?
Flash brand and lance, fall battle-axe upon helm,
Fall battle-axe, and flash brand! Let the King
reign!

Strike for the King and live! his knights have heard
That God hath told the King a secret word.
Fall battle-axe, and flash brand! Let the King
reign.

Blow trumpet! he will lift us from the dust,
Blow trumpet! live the strength and die the lust!
Clang battle-axe, and clash brand! Let the King
reign.

Strike for the King and die! and if thou diest,
The King is King, and ever wills the highest.
Clang battle-axe, and clash brand! Let the King
reign.

Blow, for our Sun is mighty in his May!
Blow, for our sun is mightier day by day!
Clang battle-axe, and clash brand! Let the King
reign.

The King will follow Christ, and we the King
In whom high God hath breathed a secret thing.
Fall battle-axe, and clash brand! Let the King
reign."

MORMONDOM AND ITS FUTURE.*

To account satisfactorily for the remarkable material success of the Mormon community has puzzled not a few. Clearly enough, to get to any proper understanding of it, the religious side of the system needs not only to be studied, but to be carefully observed in its workings. Mr. Bonwick is an experienced traveller, and knows how to find the available side of the people among whom he sojourns. In spite of the suspicion of "Gentiles," which has taken possession of the Mormons with the recent "inrush," he managed to obtain confidences very largely, and as much as any one who has written on the subject, gives us impressions from the inside. He is very much at one with the views of Mr. W. F. Rae, in his interesting "Westward by Rail," as to the effect which the opening up of the Mormon territory by railways and other means, must ultimately have upon the system; but Mr. Bonwick had opportunities of observation and study which Mr. Rae could scarcely have had. And Mr. Bonwick is right in trying first of all to find in the peculiarities of their religious doctrines a key to much which were else inexplicable. Accordingly, after having in his first chapter described the Mormon Home, he devotes a long and careful chapter to the Mormon Religion. He finds that one of the strongest elements in it is the old, old doctrine of the pre-existence of spirits waiting for tangible embodiment. From this the Mormon leaders derived one powerful sanction for Polygamy in the sacred association which is thus given to child-bearing. Over the ignorant feminine mind such sentiments are very powerful—and more especially is it so in this case, that the Mormon spiritualism is, after all, of a very material kind. It is really a sort of debased Judaism. There is ceremony, much that appeals to the senses, a solidarity that depends

* *The Mormons and the Silver Mines.* By JAMES BONWICK, F.R.G.S., Author of the "Last of the Tasmanians," &c., &c. (Hodder and Stoughton.)

on religious authority. A kind of spiritual sanction is thus found for all ordinary affairs. God is not far off; He is close at hand, visible in his representative, as authority; so that there is no room for wavering or doubting wills, and all is sealed to the faithful in the promise of rewards of the most material and sensuous description. Next to the idea of the pre-existence of spirits, the idea of the Second Advent is powerful with the orthodox Mormon. He waits for a material God, who is to lead him to a land of Promise. He has literally passed through a wilderness, like the Jews, for he was driven from Deseret to Utah, which under his well-directed labour blossomed and yielded fruit. As he can look back as to an Egypt, so he can look forward to a real Canaan. The Paradise of the Second Advent is named. America is a new Judea to the Mormons. Civil order has thus been realised by linking the grossest indulgences with religious ideas and yet so restraining and directing them as to promote increase of population; whilst at the same time a family system has been cunningly framed to encourage on the part of the wives subordination, industry, and thrift. Woman's salvation being dependent on man, her eternal destiny rests on his good opinion. But at the same time, the man's self-interest is so involved in the woman's activity—for he realises riches in no slight degree according as his wives are contented, active, and energetic—that there is no slavery; Mr. Bonwick therefore writes truly when he sums the matter up by saying that "as to the home life in Utah, it will be found that Mormonism is Orientalism in the West, though without its torpor and slavery."

The cunningest expedients have been found in pseudo-spiritual ideas. Thus one of the difficulties inherent in religious polygamy has been met by the Mormons:—

"The idea of marrying one man, and being sealed to another, became rather popular with feminine fancies. It removed something of the coarseness that otherwise lay in the acceptance of polygamy. All women wished to be saved upon the easy terms of a matrimonial engagement. The lady might have in her mate for time a suitable object for her union in eternity. . . . But it would be very hard to make a woman's entrance into paradise dependent upon the accident of her natural marriage. Her present husband might not be one of the faithful, or not one with whom any celestial affinity could be established. In such a case she could secure firm ground by being spiritually married or sealed to another, dead or alive."

Such a system as this could therefore only remain prosperous so long as there was, on the one hand, at once both room for, and need for, an extended population, and, on the other, a continuous material prosperity that tended by its steady flow and the consequent invitation to labour to check mental development. Mormonism could neither stand over-population, nor the questioning that science would inevitably bring with it; and therefore, in spite of its very surprising success so far, its downfall was simply a question of time. This is what the Mormon leaders, as well as the politicians of the United States, have all along felt and so far acted upon. It is a system which needs isolation: contact, however slight, with other systems and other communities must spoil it. Already, according to Mr. Bonwick, the disruptive process has begun. When we used the word *orthodox Mormon* a moment ago, it was with purpose. There are several bodies of "Non-conformist" Mormons, and they are growing. Mr. Bonwick gives a very interesting chapter in describing them. The Josephites are opposed to the orthodox on the central question of polygamy. "They declare that Joseph Smith had 'but one wife, and adduce the evidence of his 'wife, Emma, to the same effect.' The Josephites Mr. Bonwick names the Low Church of the Mormons, and the Brighamites the High Church; but there is a Broad-Church also. This is the party led by the notorious Mr. Godbe. This party affect to see good in all parties; they are prone to sneer at spiritual revelations, and are rather cynical over the "sealing" of wives. They are "Progressionists" aiming at something like philosophical developments of Christian doctrine. They carry the doctrine of private judgment to a great length, and are anathematised by the rest. They are the Protestants of Mormondom.

The chapter on the "Mormon Press," is very racy; but that which follows it, headed "Signs of Change in Mormondom," is the more important: a corrupt literature coming among an uneducated young community is working great mischief; and this, coincidentally with the influx of crowds of miners whose presence would be detested were it not that they have money to spend, is issuing in vice and licence of many kinds:—

"The influx of wealth is working the mightiest change of all among the Latter Day Saints. At first they stoutly resisted the temptation. The heads of the Church forbade all intercourse with overlanders. They forbade their young people going to the gold-placers

of the Sierra Nevada. They subsequently prohibited prospecting among the metal-bearing rocks of their own mountain home. But the seduction was too strong for their power. The overlanders were welcomed for the sake of the dollars they expended. The silver leads of Utah and Nevada are sought for by the faithful. Even after this, the leaders pleaded and exhorted for the right use of their riches. The saints were informed that revelation had permitted them to gather in the spoil, but only that they might consecrate it to the Lord in the work of missions. A good quantity of dollars was spread along the flat for forty miles, in the form of a railway line to the great Pacific crossing. But this was the means of increasing the bullion of the State.

"A writer in the *Sacramento Union* has an observation upon the social effects of this increasing wealth, the beginnings of which were obvious to my own eyes when in Mormon territory. In referring to old habits of thrift and economy of Utah, he mentions the non-existence of millinery-bills in that epoch of simplicity and poverty."

But he says, "The disease is catching, and when it becomes badly contagious, woe to polygamy, for no Mormon will be able to support more than one wife, any more than a Gentile, when the fashion plate is admired and worshipped among Mormon women as it is by their Gentile sisters."

"Whatever the joke on the surface, all visitors can see the force of the argument already. Tracts and speeches will be less effectual in the subjection of polygamy than fashion-plates. Men will discover that wives will then not only be more expensive to keep, but do a great deal less for their living than in the primitive days. Young women will discover that a man with only one wife can afford to have her better dressed and indulge her in more ease than a saint with half-a-dozen wives. They may elect, therefore, to marry on the sole condition that one lady only be maintained by the establishment. The breakdown of Mormon peculiarities is not far distant."

We regret that we have neither time nor space to follow Mr. Bonwick through his chapters on the "Silver Mines," in which he gives a vast deal of information, in a most succinct and interesting manner. His chapter on Education is solid and thoughtful, and his description of American travelling companions decidedly amusing.

This about the silver mines may be of value:—

"The miners, as a rule, are not a set of loafing, good-for-nothing, seedy, reckless, vagabonds. . . . Individual digging is rather the exception now. Every enterprise is the work of capital. Large companies exist, and magnificent appliances are brought for the effectual gathering of the precious spoil. It is no blind plunging in these days, but most careful examination after the right spot. Men do not go there upon a guess, but bring the soundest principles of science to bear upon their pursuit. All this has tended to raise the miner himself. He may be a worker on wages, it is true; but, seeing what is being done around him, and calculating on what a dollar judiciously laid out may bring him there, he has every inducement to save him from his weekly pay, and invest in some promising stock."

We recommend our readers to get Mr. Bonwick's interesting volume for themselves. It is well-written, packful of information got at first hand, and is now and then lit up with anecdote and humour.

BRIEF NOTICES.

Parables and Tales. By THOMAS GORDON HAKE, Author of "Madeline." With illustrations by Arthur Hughes. (Chapman and Hall.) This is a collection of some of Dr. Hake's poems which most readily lend themselves to illustration. The best of them, at least, have been already published. They are very finished, and true both in rhythm and rhyme, and have now a peculiar depth of meaning in their quaintness, and then again seem somehow thin and over-elaborated. Nothing could be finer for finish and expression than the strange legend of "Old Souls," which has in it, half hidden, a vein of tense satiric meaning. "Mother and Child" and "The Blind Boy" are also sweet; but there is too much over-artistic veiling of common feelings for their securing popularity. "The Cripple," in its fine picturing and vivid expression of sympathy, strikes us as the best of all. Mr. Hughes's drawings are every way beautiful—clear, expressive, and delicate in the extreme.

Discourses of the late Rev. R. J. Johnstone, M.A., Minister of Logic, Stirling. (Black.) Mr. Johnstone was a good specimen of the Scotch parish minister. He went about with a zealous quietness that was surprising in the result. His discourses are earnest, polished, but show slight originality. The third strikes us as the best, on the whole, though the fifth contains eloquent passages.

One of the Least. A Story founded on Fact. By S. RUSSELL SHARMAN. (The Book Society.) The hero—Ferne—is a ragged urchin of a London court, whose sister Lottie finds a penny in the dusthole, and insists on her brother putting it in the savings-bank. This leads to a description of the life of Chads-court, which is hardly so graphic as it might have been. The future history of Ferne and Tottie, with their many trials, is told with sincerity and pathos. Ferne's runaway adventure, and the means by which he was brought round, and at last sent to Canada to live honestly, are very well described.

Christ our Example. By CAROLINE FRY. Ninth Edition, with a Preface by the Rev. A. M. W. CHRISTOPHER, M.A. (Hatchards.) This valuable manual, in which so many have found guidance and counsel for the journey upward, is reissued in a neat cover at a very

cheap price. Mr. Christopher tells in his preface, that he consulted three clergymen of note as to the best manual on the Example of our Lord, and they each, without knowing the others had been consulted, named in his reply the book before us. There is a sobriety, and at the same time, an intensity in the style, and a faithful earnestness, which justify the threefold recommendation.

Thoughts on Life, Present and Future. Founded on Selected Passages of Scripture. By D. S. (Niabet and Co.) These short homilies, we are told, were delivered at week-night services, in consequence of the absence of the minister, by one who "has been behind the counter since he was thirteen years of age." There is a good deal of quiet thought and ready illustration in them; and, considering the circumstances in which they were written, they show not a little faculty for ministration. "The Empty Tomb," and "The Good Samaritan," have pleased us best; but in all there is token of a meditative mind and busy heart. Such men as the writer of this book are the strength of a church.

Penelope; or, Morning Clouds Dispersed. By Mrs. STANLEY LEATHES. (Hodder and Stoughton.) Mrs. Stanley Leathes always writes pleasantly and well. This story, although the material is in no way remarkable, is very interesting. Penelope, whose parents go to America, is left in England, having been adopted by Mr. Stillingfleet, her mother's brother, who lives in the country. Poor Penelope feels very solitary at first, and her only comfort is in attending to her uncle. But gradually she grows in influence, and does good to her friends in the midst of their sorrow, and at last her reward comes to her. We think that here and there the lesson is too directly obtruded, but we never fail to see something pure and elevating in the writing. Perhaps young readers would not feel an objection at all.

Sacred Records, &c., In verse. By CHARLES B. TAYLER, M.A., Rector of Otley, Suffolk. (Sampson Low and Co.) This pretty little volume is mostly composed of meditations on sacred themes, which here and there have a quiet felicity and completeness. "The Pilgrim's Yearning" and "The Dying Saint" strike us as good. The poems generally, however, a little lack concentration—are too much on one unrelieved level of feeling. The secular pieces at the end we hardly think so much of, though "The Harebell" has good lines.

Multum in Parvo. Thoughts for Every Day in the Year. Selected from the writings of spiritually-minded persons. By the author of "Visiting my Relations." (Williams and Norgate.) Though this selection has been done on a fatally arbitrary and narrow principle, it is yet good, containing some very admirable extracts from Robertson, Fenelon, Fichte, Madame Guyon, and many ancient writers. The editor is eclectic, choosing disinterestedly from Emerson, Martineau, and others far enough from recognisably orthodox. We have enjoyed the book much, and would have enjoyed it more if, instead of drawing so much from a few authors, the editor had drawn from some of our fruitful old divines. Neither Bishop Hall nor Richard Sibbes are named here, nor Bates, nor Charnock, nor Jeremy Taylor. We have noted very careless errors too. A very well-known passage from Shelley is attributed to Fichte on p. 68. A remark of Thomas Brooks (of London Fire Sermon celebrity) is attributed to Fenelon; a maxim of Madame Guyon's given at page 6 is repeated at page 86 in a slightly different translation. "Madeley," too, is spelt "Madely." The system of *arranging by dates* gives a very miscellaneous look to the extracts. We much prefer such classifications as that adopted by Mr. Benjamin Orme in his excellent "Treasure-Book of Devotional Reading."

The Looker-on. By E. J. WHATELY. (Seely and Jackson.) Miss Whately in this book gives an excellent account of Sunday-school teaching at home and abroad, following for a large part the form of dialogue. The chapters on the schools on the Nile and in Dublin are very interesting; of both these Miss Whately seems to have personal knowledge.

Raggles, Baggles, and the Emperor (Cassells), is such a tale of child life as Miss Mattheux knows well how to write. She is always graphic, fresh, interesting, yet never far-fetched. Robert Jennings has gone abroad and his wife and two children left behind. He is shipwrecked, and they have to fight along as best they can. Few children would be able to read this pathetic account without sympathy, and therefore we cordially recommend them to read it.

Messrs. Dean and Son will shortly issue the 150th edition of "Debrett's Peerage, Baronage, and Knightage."

On the 30th will appear the first number of the *Broad Churchman*, which is "designed to represent the third party or section of the National Church which, revolting from Ecclesiasticism on the one hand, and from Puritanism on the other, desires to render the Church more adequate to the exigencies of the age."

The February number of the *Contemporary Review* will contain an article by the Duke of Argyll, "On the Function of Prayer," in reply to the Rev. W. Knight, of Dundee.

Mr. Murray announces Mrs. Somerville's autobiography, under the title of "Personal Recollections from Early Life to Old Age," a book which is sure to be entertaining.

NOTANDA.

News from the good ship Challenger proves that, contrary to popular belief, life is found far below the surface of the sea. Let down to a distance of three-quarters of a mile, the dredge returned with various prizes in the way of beautiful corals and sponges, and in addition several deep-sea fish hitherto unknown. Conclusive proof of their being denizens peculiar to ocean depths was found in the fact that relief of the great pressure of water had expanded the air in the bodies of the captured specimens to an extent sufficient to tear them open. This will, of course, always operate as a drawback, for it will be impossible to obtain living specimens for study in home aquariums. Nevertheless, it evinces once more the beautiful adaptitude there is in Nature. Each part of the world is inhabited by creatures specially fitted to live therein, and in the face of this fact, why is it not possible, nay, even probable, that

"The stars of heaven,
Who sing their influence on this lower world,"
have each their inhabitants with organisms appropriately suited to the character of their surroundings?

The Hon. C. G. Lyttelton, who will move the address to the Throne on the opening of Parliament, is a nephew of the Premier, eldest son of Lord Lyttelton, M.P. for East Worcestershire, and was born in October, 1842. At Cambridge he held a good position as a scholar, but beyond this he has yet to win his spurs in public life, unless, indeed, to be major of volunteers, a lieutenant of yeomanry, and a cricketer of some repute may be considered as tending in that direction. Mr. W. H. Stone, who will second the Address, is member for Portsmouth, was born in 1834, and is a son-in-law of the author of "Friends in Council." Like Mr. Lyttelton, he graduated at Trinity College, Cambridge, being 30th Wrangler and 8th Classic. At the general election Mr. Stone succeeded that eccentric politician, Serjeant Gascolee, as member for Plymouth, both the latter, however, being nearly two thousand behind Sir John Elphinstone, who headed the poll.

In accordance with meteorological predictions, this two-faced month, like Janus, from whom he derives his name, has not passed away without the advent of King Frost, whose breath

"Burns froze, and cold performs the effect of fire."
Well it is that the visit is paid now rather than later, or al eady horticulturists inform us the sap is high in the trees, and vegetation generally more advanced than is seasonable. The timely appearance of his icy majesty is therefore to be welcomed, for of late years the presentation of a red rose at Christmas, and a snow-ball at Midsummer to the landlord, the tenure by which a Yorkshire estate is said to be held, has hardly been so difficult as it was in the first instance imagined. Like the commencement of the current month, January, 1822, was signalled by almost continual rain; extraordinary mildness also prevailing. Flowers, indeed, seem to have bloomed more profusely than of late, for from an old chronicle we learn that carnations, roses, mignonette, and sweet-peas, beside primroses and violets, were in full blossom nearly as vigorous as in summer. Frost notwithstanding, we can hardly, however, as yet, with Bernard Barton, thus apostrophise our forefathers' Wolfmonaths:—

"Thou art austere; thy studded mantle, gay
With icy brilliants, which as proudly glow
As erst Golconda's; and thy pure array
Of real ermine, when the drifted snow
Envelopes nature; till her features seem
Like pale but lovely ones, seen when we dream."

These are palmy days for novelists of mark, and the contrast between literary remuneration now and three-quarters of a century ago, when Godwin received but 84s. for "Calob Williams," is remarkable. Lord Lytton, it appears, received from Messrs. Routledge 30,000l. for the privilege of publishing his works for fifteen years, and what with profits on sales, and receipts from dramatic sources, not wonder that his path as a man of letters was paved with gold. It is also stated that George Eliot—Miss Marian Evans—has received the very respectable sum of 8,000l. for "Middlemarch," which is understood to be the largest amount ever paid for a work of fiction by a lady writer. Perhaps, however, the authoress of "Adam Bede" should not be classed among lady novelists of the day. Her chosen *nom de plume* may be taken to evince her sympathy rather with the other sex than her own, and it was the looking at it in this light, we imagine, led the writer of "Living Men of Letters," in the *Standard*, to give the other day an appreciative review of her writings under that heading.

A writer having in the *Athenaeum* charged Mr. Charles Reade with plagiarising Swift, the irate novelist retorts in a letter which was to have appeared in the above journal, but which in the result saw the light in *Once a Week*, by terming his critic a "pseudonymuncle." Profoundly terrible is this denunciation, though the admittance by the author of "Hard Cash" that he made use of some lines from the Dean's "Journal of a Modern Lady," but only as a "jewel setting," will doubtless enable the critic to bear up against the thunderbolt. Mr. Reade furthermore indulges in some very hard language respecting his accuser; winding up

with as fine a specimen of condensed egotism as was ever published. With a self-appreciation bordering on the sublime, he says:—"My only crime is this—I have written too well. Invention, labour, research, and above all a close condensation, to be found in only one other living English novelist—all these qualities combined have produced a strong, yet finite, story, which has fallen like a little thunderbolt among the 'contes à dormir debout' of 'garrulous mediocrity.'" Mr. Reade evidently considers that no one ought to criticise him but himself, and in effect says:—

"And if I chance to fall below
Demosthenes or Cicero,
Don't view me with a critic's eye,
But pass my imperfections by."

Even that, we fancy, would be qualified by Mr. Reade, who would hardly admit the possibility of falling below those celebrities, or allow that he possesses any "imperfections" to condone. He has evidently forgotten the good old school-day maxim—Self-praise is no recommendation. But as Mr. Reade has himself told us in so agreeable a fashion, "It is Never Too Late to Mend."

The usually correct *Figaro* made a rather amusing blunder in its issue of Saturday last. Referring to the late Mr. Hannay, it said, "that while editor of the *Edinburgh Courier*, in reward of his advocacy of Liberal principles, the Gladstone Government promoted him, on July 13, 1868, to the consulship of Barcelona." Now, Mr. Hannay, in 1857, was the Tory candidate for the Dumfries boroughs. The *Edinburgh Courier* is one of the leading Tory organs in Scotland, and from February to December, 1868, Mr. Disraeli was Prime Minister. One of the most trenchant writers on the Conservative side, a Conservative Government recognised his services by the appointment mentioned, and no one, were it possible, would more indignantly repudiate the "advocacy of Liberal principles" than their late consistent, and at times almost bitter, opponent.

The letters on "Liberty, Fraternity, and Equality," which have recently been a feature in the *Pall Mall Gazette*, were written by Mr. Fitzjames Stephen, Q.C., who has refused the invitation to become the Liberal candidate for Liverpool. Mr. Stephen is one of the chosen band of philosophical Radicals, is understood to be in favour of disestablishment, and if he had come forward and been elected, would undoubtedly have proved an acquisition to Parliament. The letters alluded to are about to be published in a separate form by Messrs. Smith and Elder.

Mr. David Morier Evans, who will be one of the conductors of the new daily, the *Hour*, was once the City correspondent of the *Times*, also of the *Morning Herald*, and more latterly of the *Standard*. He is the author "The Commercial Crisis, 1847-8," "City Men and City Manners," and "Facts, Failures, and Frauds."

B.

Miscellaneous.

CHARITY ORGANISATION SOCIETY.—The district Committees of the Charity Organisation Society have dealt with 15,374 cases (exclusive of 12,512 non-resident applications) during the year ending December 31, 1872. Of these 4,910 were dismissed for different reasons, 4,684 were referred to legal and charitable agencies, and 5,780 were assisted by grants, loans, employment, and in other ways.

RAILWAY PLATFORMS AND STEPS.—Captain Tyler, in reporting to the Board of Trade upon the accident which caused the death of Sir Donald M'Leod, recommends a uniform standard for passenger platforms and carriages on the metropolitan lines, and suggests that in the meantime the carriages should be supplied with continuous footboards. Captain Tyler also points out the necessity for careful supervision in regard to the starting of the trains, and expresses an opinion that there ought to be at least as many porters at each station as there may be trains in it any one time.

EXTRAORDINARY ESCAPE OF COMMUNISTS.—The *Times* prints under the head, "An Historical Parallel to Monte Christo," an extraordinary story of how six Communist prisoners escaped from the fortress of Port Louis on the coast of Brittany. The statement is that the prisoners, by incessant labour for three months, contrived to sink a shaft thirteen feet in depth, and then excavated a tunnel by which they escaped on to the rocks at low water, having ascertained the times of the tides. 300 prisoners were in the fortress, and all were aware of what was going on, but the writer says the secret was never betrayed.

WORKING MEN AND THE GOVERNMENT.—Some strong language was used respecting the Government and Mr. Ayrton at a meeting of "representative working men," held in Long-acre on Thursday night, to discuss the judgment delivered in the Court of Queen's Bench on Wednesday. One of the speakers said, "it would be the duty of working men at the next general election to do everything in their power, at all hazards, to turn out the Government as traitors and incapables." After a long and animated discussion a proposal to hold a "large demonstration" in Hyde Park soon after the meeting of Parliament was carried by a large majority. A proposition for holding the meeting in one of the large halls received very little support. Another

resolution was adopted condemning the conduct of the Government, and calling the attention of the electors of the Tower Hamlets to the conduct of their "so-called representative."

THE IMPRISONED GAS-STOKERS.—At a meeting of the Gas-stokers' Defence and Aid Committee held on Saturday afternoon, Mr. George Potter, the chairman, said that the memorial praying for a mitigation of the unjust sentence upon the five gas-stokers had been sent to Mr. Bruce on the 7th inst., and that not only had no reply been received, but the receipt of the memorial had not even been acknowledged. The treasurer announced that the subscriptions received up to the present time amounted to 212l. The *Daily News* understands that a memorial from the imprisoned gas-stokers to the Home Secretary is in preparation, expressing the contrition of the prisoners for the offence of which they have been convicted, and praying for a remission of their sentence.

THE NEW GAS COMPANY.—Our advertising columns contain full details relative to a new joint stock enterprise formed for the purpose of utilising a new system of manufacturing gas for lighting and heating purposes. The New Gas Company, Limited (Lighting and Heating), propose to invest a capital of half a million, the first issue of which, 250,000l., is offered for public subscription. According to the prospectus, by the use of the British and foreign patents for improvements, which have been secured, there will be a saving of at least 50 per cent. in the labour of the gas-making alone, and a saving of twenty-nine men out of thirty—that is to say, by this process, one man is sufficient to perform the work which has hitherto required thirty. For the generation of steam and other heating purposes, we are also told that gas can be produced at a cost of 7d. per 1000 cubic feet, available for the generation of steam for steam-vessels, a large source of revenue in itself; and the directors express their opinion that at no distant date their new process will, to a great extent, supersede the present mode of manufacturing gas.

Gleanings.

How to put a horse "on his mettle:" Shoe him. Baltimore oysters are now sent to London by the shipload.

An association of tradesmen has started two stores in competition with the larger co-operative societies of London.

The man who wrote, "I am saddest when I sing," was foolish if he sang much.

A Hartford paper asserts that every Bostonian who dies with a high forehead expects a statue.

There is said to be a circus-rider in Montreal who is an Italian princess. Her father drove her out for marrying his gardener.

"Woman is a delusion, madam," exclaimed a crusty old bachelor to a witty young lady. "And man is always hugging some delusion or other," was the quick reply.

At a school in one of our Midland counties a pupil was asked by one of the masters the derivation of the word pudding; to which he replied, "the eaten on't."

At a juvenile party, one little fellow, rejoicing in the splendour of his new clothes, sidled up to another with the triumphant remark, "You ain't dressed as well as I am." "Well," replied the other, "I can lick you anyhow."

A gentleman whose house was under repair, went one day to see how the job was getting on, and observing a quantity of nails lying about, said to a carpenter, "Why don't you take care of those nails?—they'll certainly be lost." "No," replied the carpenter, "you'll find them all in the bill."

An Irish writer in the current number of *Land and Water* says:—"To give some idea of the immense height the rivers have been flooded to this winter, one day last week there were seven salmon killed in the streets of Bandon, some of them in the very houses."

PRESERVATION OF INK.—To prevent ink from turning mouldy, it has been recommended by a German chemist to add a drop or two of mustard oil. A similar addition to starch paste is said to prevent its becoming sour.

POISON IN THE BALLROOM.—A lady had to be conveyed out of the room at the last *bal masque* in Paris in a complete state of prostration, which turned out to have been caused by the poisonous particles emanating from a green robe she wore. Powerful antidotes had to be employed to recover her.

TURNING THE TABLES.—An ancient festival in Switzerland, *la fête des femmes*, has just been celebrated. In the second week of January it is the usage in Aargau for all the women to assume the prerogatives of "the lords of creation" for one day. The *fête* this year came off splendidly. Every woman was a man and every man was nobody.

AN IMPROVEMENT IN COTTON.—A new variety of cotton has been discovered, and is being developed in Georgia, which yields fifty per cent. more than any other kind, and is of a better quality, selling one cent and an eighth higher. A single stalk of it was discovered five years ago, and from this stalk, by carefully selecting the seed, the staple and yield have steadily improved.

A COSTLY CUSTOM.—According to the *Paris National*, New Year's gifts in Vienna are costly. If you want to give a little girl a handsome present, it is *chic* to buy a doll exactly the same size as the child, and dress it from head to foot in the most splendid materials, rings, ear-rings, and generally a watch and chain. If you wish to do the thing par-

ticularly well, a trousseau accompanies the present. The doll only wears her toilette one day, and the next the costume appears on her little mistress.

WELL SERVED OUT.—A good story is being told of Poole, the fashionable tailor in Savile-row. One of his aristocratic customers, thinking to annoy him, went up to him as he was walking on the Parade at Brighton at the most fashionable hour of the day, and said to him, "See, Poole, how badly this coat fits." The great Sartor was fully equal to the occasion. Taking a piece of chalk out of his pocket, he marked sundry hieroglyphics over the puppy's back, and then, turning him adrift, said, "There, my lord, you go and show yourself to my people, and they will soon put you right." The general impression was, that Lord Blank did not win that game at Poole.—*Leeds Mercury.*

CHILDREN'S EPITAPHS.—The following is in Brixham Churchyard:—

Underneath this stone
There lies two children dear,
One buried in Ashburton,
The other buried here.

The following is said to be over a grave at Burlington, Iowa:—

Beneath this stone our baby lays—
He neither cries nor hollers;
He lived just one-and-twenty days,
And cost us forty dollars.

A REPENTANT LOVER.—Archibald Dunlop has just died in the neighbourhood of Troy, N. Y. Many years ago he broke an engagement to marry, and now he has left the jilted lady a snug ten thousand. In his will he thus tells the gentle story:—"Many years since, before my acquaintance with the late Mrs. Dunlop, I was engaged to Miss Aiken, which engagement, for certain reasons, was broken off by me. I have not seen her for over thirty years, but know that she is still alive, and now, for partial reparation for the wrong committed, and should she still live at the time of my death, and will receive it, I direct my executors to pay her in three annual instalments, within twelve months, the sum of \$10,000; should she refuse to receive it, the amount to revert to my daughter, Jessie." It is stated that the lady has accepted the offer and received the money.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

MARRIAGES.

CUNNINGHAM-CROSSLEY.—Jan. 16, at the Congregational Church, Square-road, Halifax, C. J. Cunningham, of Tofts, in Kelso, N.B., to Margaret, daughter of the late J. Crossley, Esq., of Broomfield, Halifax.

TEYNHAM-JAY.—Jan. 21, at St. Peter's, Hampstead, the Lord Teynham, to Elizabeth, only daughter of the late William Jay, Esq.

MARPLES-CRAVEN.—Jan. 22, at Oxtown Congregational Church, by the Rev. F. Barnes, B.A., William Marples, of London, son of David Marples, of Liverpool, to Janet Mary, eldest daughter of Joseph Craven, Hamilton-square, Birkenhead.

WHITLEY-DELF.—Jan. 22, at the Congregational Church, Woodford, by the Rev. E. H. Delf, of Coventry, assisted by the Rev. E. T. Egg, Nathan Whitley, of Halifax, to Lucy Delf, of Buckhurst-hill, fifth daughter of the late Robert Delf, of Bungay and Lowestoft.

BIRD-SPENCER.—Jan. 23, at Horbury Chapel, Nottingham, by the Rev. William Roberts, Edmund, eldest son of Henry Bird, Esq., of Spezzia, Italy, to Elizabeth Martha, only daughter of John Spencer, of Nottingham, and the Temple, London.

HAWKYARD-RITCHIE.—Jan. 23, at Beeston-hill Congregational Church, Leeds, by the Rev. Geo. Williams, William, eldest son of Thomas Hawkyard, Batley, to Margaret, eldest daughter of David Ritchie, Beeston-hill.

DEATHS.

NIELD.—Jan. 22, at Ash House, near Whitechurch, Salop, Elizabeth Bakewell, widow of the late Samuel Nield, Esq., in the 49th year of her age.

WALCOT.—Jan. 22, at Ryde, Isle of Wight, the Rev. J. B. Walcot, for many years pastor of the Baptist Church, Stanwick, Northamptonshire, and late resident of Leighton Buzzard, Beds, aged 78 years. Friends will please accept this intimation.

LOCKYER.—Jan. 24, at 100, Alexandra-terrace, Victoria Park-road, after much suffering, Watkins Lockyer, late of Castlemaine, Victoria, and Invercargill, New Zealand, son of the late Rev. John Lockyer, formerly of Ware and Ponder's End, aged 43 years.

WILLIAMSON.—Jan. 25, at 39, Clifton-road East, St. John's Wood, London, the Rev. Stewart Williamson, deeply lamented. Friends will please accept this intimation.

BREAKFAST.—EPIS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette.* Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPPS and Co., Homoeopathic Chemists, London." Also, makers of Epps's Cacaoine, a thin, refreshing beverage for evening use.

HOLLOWAY'S PILLS.—These Pills are better for strengthening a debilitated constitution than any other medicine in the world. Persons of a nervous habit of body and all those that are suffering from weak digestive organs, or whose health has been deranged by bilious affections, disordered stomach or liver complaints, should lose no time in giving these admirable Pills a fair trial. Coughs, colds, asthma, or shortness of breath are also within the range of the sanative powers of this remarkable medicine. The cures effected by these Pills are not superficial or temporary, but permanent and complete. They are as mild as they are efficacious, and may be given with confidence to delicate females and young children.

Markets.

CORN EXCHANGE, MARK LANE, Monday, Jan. 29.

The supplies of English wheat were short, and from abroad moderate arrivals are to hand. English wheat sold this morning slowly at the rates of Monday last. For foreign wheat we had a steady retail demand at former prices. Flour was unaltered in value. Peas, beans, and Indian corn made previous quotations. Malting barley was 1s. higher, other descriptions remained unchanged. The oat trade was firm at last week's prices. Of cargoes at the ports of call a fair number remains for sale. Prices are the same as last week.

BREAD, Monday, Jan. 29.—The prices in the Metropolitan are, for Wheat Bread, per 4lbs. loaf, 7½d. to 8d., Household Bread, 6½d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, Jan. 29.—The total imports of foreign stock into London last week amounted to 6,453 head. In the corresponding week in 1872 we received 8,619; in 1871, 3,883; in 1870, 7,195; and in 1869, 3,447 head. Firmness has been the feature of the cattle trade to-day, and prices have been well maintained. The supply of English stock has been only moderate, but there have been more liberal importations from abroad. The condition of the home receipts has been good. The demand has been more active, and the best Scots and crosses have readily made 5s. 10d. to 6s. per 8lbs. As regards the foreign supply there have been 455 from Holland, in addition to 190 from Denmark, which with a more animated inquiry have realised full prices. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 1,000; from Leicestershire, about 500; from Lincolnshire, about 180; from Scotland, 170; from other parts of England, about 200; and from Ireland, 70. Owing to the more liberal receipts from abroad, the show of sheep has been larger. The trade has continued firm, and full rates have been paid. The best Downs and half-breds have been disposed of at 7s. 6d. to 7s. 10d. per 8lbs. Prime small calves have been in request at full currencies. Other qualities have been quiet. Pigs have changed hands at previous prices. At Deptford there have been 35 beasts from Hamburg.

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	4	4	4	8	Pr. coarse woolled	7	4	7	6
Second quality	4	10	5	2	Prime Southdown	7	6	7	10
Prime large oxen	5	6	5	8	Large coarse calves	6	0	6	6
Prime Scots	5	10	6	0	Prime small	6	8	7	6
Coarse inf. sheep	5	8	6	4	Large hogs	3	6	4	0
Second quality	6	6	6	10	Neat sm. porkers	4	4	4	8

METROPOLITAN MEAT MARKET, Monday, Jan. 29.—The supplies of meat offering were moderate, and with cooler temperature the trade presented a healthier appearance, and for prime qualities slightly enhanced rates were realised.

Per 8lbs. by the carcass.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	3	0	3	8	Inferior Mutton	3	8	4	8
Middling do.	3	8	4	4	Middling do.	5	0	5	4
Prime large do.	4	8	5	0	Prime do.	5	8	5	10
Prime small do.	4	10	5	2	Large pork	3	6	4	0
Veal	5	4	6	0	Small do.	4	0	4	8

PROVISIONS, Monday, Jan. 29.—The arrivals last week from Ireland were 421 firkins butter, and 5,027 bales bacon; and from foreign ports 18,264 packages butter, and 21 bales and 945 boxes bacon. The change to cold weather has caused a little more inquiry for Irish butter, but little or no change in quotations. The supplies of fine foreign butter being insufficient for the demand, prices are 4s. per cwt. higher. The bacon market keeps steady, without alteration in prices.

COVENT GARDEN, Friday, Jan. 24.—There has been scarcely any alteration worth notice since our last report, business being limited to its ordinary rates, and the supply of most articles is sufficient. A fresh supply of fine pines from St. Michael's is just offered, at 21s. to 30s. each. Heavy consignments of broccoli from the west of England are to hand, and we are also receiving from the Channel Islands good framed Ashleaf kidneys.

HOPS.—BOROUGH, Monday, Jan. 27.—As usual at this period of the year the demand for all classes of hops is extremely limited, consumers being for the present well stocked; our market consequently rules quiet, with very uneven prices. The majority of holders, in full confidence that as soon as the demand reopens full values will be obtainable, have declined to make any reduction; others offer hops at from 8s. to 10s. less. There is, however, little or no demand. Advice from Kent and Sussex state that many hop plantations are under water, and have been in this state for the past two months doing much damage to stock. Continental markets are quiet. Mid and East Kent, 5l. 5s., 6l. 6s., to 7l. 7s.; Weald of Kent, 5l. 5s., 5l. 12s., to 6l. 10s.; Sussex, 5l. 5s., 5l. 12s. to 6l.; Farnham and country, 5l. 12s. to 6l. 10s.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Jan. 20.—Sound English potatoes are principally sought after, and as the supply is rather short higher prices are obtained. Foreign potatoes also are steady, both in value and demand. Annexed are the quotations. Regents, 185s. to 230s. per ton; Essex and other Regents, 125s. to 200s.; Rocks, 95s. to 135s.; French round, 85s. to 130s.; Belgium kidneys, 7s., 7s. 6d., and 7s. 9d. per bag.

SEED, Monday, Jan. 27.—There was rather more English cloverseed offering, the choicest samples were held very high, and secondary sorts could not be bought on lower terms. French and German reds were rather dearer, with a moderate sale. All samples of white, foreign as well as English, were without any quotable variation in value. There was not much passing in trefoil; the finest parcels were offered on former terms, but inferior English could be bought at low and irregular rates. Very little English canaryseed appeared, and prices of such were unchanged, whilst foreign samples, being in fair supply, could be bought at rather less money. Grass-seeds were steady in prices and demand. No change in white mustardseed; fine samples of brown were more asked for, and these would command full rates, but very little English offering. Dutch samples were rather dearer. Foreign tares were held at previous currencies, but few sales were effected.

WOOL, Monday, Jan. 27.—The wool trade has been without feature of importance. For deep-grown qualities there has been a fair demand at firm currencies. Other qualities have sold slowly.

OIL, Monday, Jan. 27.—Linseed oil has been quiet. For rape the demand has not been active, and the tendency of prices has been in favour of buyers.

TALLOW, Monday, Jan. 27.—The market is steady in tone, without activity. Y.C. old sells at 43s., and new at

44s. 6d. on the spot, while town tallow makes 41s. 8d. net cash. Rough fat is quoted at 2s. 0½d. per 8lbs.

COAL, Monday, Jan. 27.—Better demand at 6d. advance. Hartlepool, original, 32s. 6d.; Hartlepool East, 32s. 6d.; Hartley's, 28s. 9d.; Tees, 32s. 3d. Ships fresh arrived, 52; left from last day, 4; total, 56. Ships at sea, 20.

HOW TO DYE SILK, WOOL, FEATHERS, RIBBONS, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

Advertisements.

WANTED, in a Nonconformist Family, a Non-resident TUTOR for YOUNG BOYS. As his services will only be required for a few hours daily, a gentleman who wants time to prepare himself for examinations will be preferred.—Address, stating age, qualifications, and salary required, to C. T., care of Rev. F. Edwards, B.A., Harlow, Essex.

EDUCATION.—A MARRIED LADY, residing in one of the healthiest towns in Hampshire, is desirous of RECEIVING TWO YOUNG CHILDREN to educate with her niece. Terms moderate.—Address "Alpha," care of Mr. G. Street, Advertising Offices, 30, Cornhill, E.C.

AGENTS WANTED for an old-established Manure. Liberal Commission. Address, by letter only, R. M., care of Messrs. Dalton and Morgan, Wholesale Stationers, 46, Southwark-street, Borough, London.

TETTENHALL COLLEGE, STAFFORDSHIRE.

HEAD MASTER.
ALEXANDER WAUGH YOUNG, Esq., M.A., Lond. (Gold Medalist in Classics); late Andrews' Scholar, and First Prize-man in Higher Senior Mathematics, of University College, London; Fellow of University College, London.

SECOND MASTER.
JAMES SHAW, Esq., Peel Exhibitioner, Queen's University, Ireland; and First of First Class in Classical Honours at the First B.A. Examination, London University.

ASSISTANT MASTERS.
MARTIN F. SHORT, Esq., B.A., and Prize-man of Corp. Christi College, Cambridge, Classics and English Language.
JOSEPH K. BARNES, Esq., English and Chemistry.
HENRY TAYLOR, Esq., English.
HERMANN POMNITZ, Esq., Certificated by the Imperial Prussian Government, and by the University of Paris, Music and Foreign Languages.
ARCHIBALD GUNN, Esq., Student Royal Academy of Arts, London, Drawing.
Resident Lady Matron, Miss BAYLIS.
Applications to Head Master, or to the Hon. Sec., S. DICKINSON, Esq., Wolverhampton.

EDUCATION.—PREPARATORY SCHOOL for YOUNG GENTLEMEN, conducted by the Misses SMITH, 2, Woodside Villas, Gipsy-hill, Upper Norwood.

In this Establishment Pupils are carefully prepared for the Public Schools, being thoroughly grounded in a sound English Education, combined with Languages, Drawing, and Music.

Much attention is paid to the formation of character, and the health of each pupil is especially studied. The house is healthily situated, with good playground. Pupils have constant access to the Crystal Palace by Season Ticket.

References kindly permitted to ministers and parents of pupils.

Prospectuses on application to the Principals.
School duties will be RESUMED on the 23rd JANUARY.

LADIES' COLLEGE, RYE LODGE, PECKHAM RYE, SURREY.

Superior English and French Education. System of study well considered, matured, and practical, based on religious principles. A VACANCY for an ARTICLED PUPIL. Premium, from 20 to 25 guineas.

Principal—Mrs. HENRY COLLETT.

FRENCH PROTESTANT SCHOOL for YOUNG LADIES, HARLEY-ROAD, ST. JOHN'S-WOOD.

Principals: Mademoiselle AUGER, Parisienne (diplomée), and Miss OWEN, assisted by French, German, and English Resident Governesses and first-class Visiting Masters. References kindly permitted to Rev. Johnson Barker, M.A., St. John's Wood, Rev. Newman Hall, LL.B., Rev. D. Thomas, D.D., Stockwell, and parents of pupils.

HIGHBURY HOUSE SCHOOL, ST. LEONARD'S-ON-SEA.

Head Master—Rev. W. WOODING, B.A.
The School consists of Upper, Middle, and Preparatory Departments, in which Classics, Mathematics, Modern Languages, and thorough English are taught. The junior classes are trained by ladies on the Pestalozzian system.

A new wing and covered Playground have just been added to the premises. The house is supplied with baths, and is well warmed and ventilated in order to secure the health and comfort of delicate boys.

For Prospectus apply to Mrs. Duff or the Head Master.

36, HILLDROP-ROAD, LONDON, N.

LADIES' SCHOOL, conducted by the Misses HEWITT, assisted by superior English and Foreign Masters.

STROUD LADIES' COLLEGE, BEECHES' GREEN, STROUD, GLOUCESTERSHIRE.

Principals—The Misses HOWARD.
FIRST TERM began THURSDAY, JAN. 23rd.

VICTORIA VILLA, FINCHLEY, N.

ESTABLISHMENT FOR YOUNG LADIES, Conducted by Mrs. WASHINGTON WILKS. The course of instruction embraces the usual branches of a thorough English education, with the French and German Languages; also Piano, Singing, and Drawing taught by competent Masters.

HEATHFIELD, STONYGATE, LEICESTER.

EDUCATION for YOUNG LADIES, Conducted by the Misses MIALI.

French, Italian, Latin, and German, Music, Singing, and Drawing, Dancing and Calisthenics, taught exclusively by the Masters assigned to them.

The English studies are under the immediate direction of the Misses Miall and competent Governesses.

The house is large and airy, situated in a high and healthy locality, surrounded by a good garden.

Terms, with references, forwarded on application.

SCHOOL recommenced on FRIDAY, Jan. 24th.

EDUCATION.—CORSHAM SCHOOL, near BATH.

Principal—Mr. CHARLES H. HULLS, assisted by resident English, French, and German Masters.

Pupils prepared for the Oxford and Cambridge Local Examinations.

The situation of the School House is most healthy; the premises are very extensive; rooms large and airy; playgrounds five acres in extent.

Particular attention is paid to the domestic comfort of the pupils.

Reference to the following ministers and gentlemen is kindly permitted:—

Rev. Dr. Brock, Hampstead, N.W.

" W. Brock, Jun., Hampstead, N.W.

" John Matheson, M.A., Hampstead, N.W.

A. Angus Croll, Esq., Rochester, Surrey.

James Harvey, Esq., Mount-grove, Hampstead.

Samuel Baylis, Esq., Her Majesty's Customs.

James Anderson, Esq., Frognaal, Hampstead.

Benjamin A. Lyon, Esq., Montague-grove, Hampstead.

S. R. Pattison, Esq., 50, Lombard-street.

Prospectus with View on application.

PRESENT TERM commenced JANUARY 28th.

MILL HILL SCHOOL, MIDDLESEX,HEAD MASTER—
RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.VICE-MASTER—
Rev. ROBERT HARLEY, F.R.S., F.R.A.S., Corresponding Member of the Literary and Philosophical Society of Manchester, Member of the London Mathematical Society formerly Professor of Mathematics and Logic in Airedale College, Bradford, &c.ASSISTANT MASTERS—
A. H. SCOTT WHIT, Esq., B.A., Prizeman in Anglo-Saxon and Early English of Univ. Coll., London.
JAMES H. MURRAY, Esq., F.E.I.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Author of "The Dialect of the Southern Counties of Scotland," &c., &c.
JAMES NETTLESHIP, Esq., B.A., Scholar and Prizeman of Christ's Coll., Camb.; 2nd Class Classical Tripos, 1866.

LADY RESIDENT—Miss COOKE.

LENT TERM commenced THURSDAY, 23rd Jan., 1873.

For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

CLERICAL, MEDICAL, and GENERAL LIFE ASSURANCE SOCIETY.

Established 1824.

DIRECTORS.
Chairman—The Right Hon. JOHN ROBERT MOWBRAY, M.P., D.C.L.Deputy-Chairmen { WILLIAM BOWMAN, Esq., F.R.S.
Sir CHARLES LOCOCK, Bart, D.C.L., F.R.S.

James M. Arnott, Esq., Gerard W. Lydekker, Esq., F.R.S.

Lionel S. Beale, M.B., F.R.S. Rev. Richd. Michell, D.D.

Patrick Black, M.D. The Viscount Midleton.

Charles M. Deane, Esq. Sir Jas. Paget, Bt., D.C.L., F.R.S.

Arthur Farrer, M.D., F.R.S. George H. Pinckard, Esq.

Professor Humphry, M.D. Thomas Pridgin Teale, M.B.

Rev. John Edward Kempe, M.A. Sir Fredk. M. Williams, Bt., M.P.

Actuary and Secretary, Assistant Actuary.
George Cutcliffe, Esq. Benjamin Newbatt, Esq.

FINANCIAL RESULTS.

The Annual Income, steadily increasing, exceeds... £247,000

The Assurance Fund, safely invested, is over... £1,810,000

The New Policies in the last year were 515, assuring... £275,740

The New Annual Premiums were... £9,851

The Total Claims by Death paid amount to... £3,028,829

The Subsisting Assurances and Bonuses amount to £5,783,799

DISTINCTIVE FEATURES.

Credit System.—On any Policy for the whole duration of a healthy Life, where the age does not exceed 60, one half of the Annual Premiums during the first five years may remain on credit.

Endowment Assurances may be effected, without Profits, by which the sum assured becomes payable on the attainment of a specified age, or at death, whichever event shall first happen.

Invalid Lives may be assured at rates proportioned to the increased risk.

Prompt Settlement of Claims.—Claims paid thirty days after proof of death.

BONUS.

The Reversionary Bonus at the Quinquennial Division in January, 1872 (amounting to £323,871), averaged 49 per cent., and the Cash Bonus 29 per cent., on the Premiums paid in the 5 years.

The next Division of Profits will take place in January, 1877, and persons who effect New Policies before the end of June next will be entitled at that division to one year's additional share of profits over later entrants.

REPORT, 1872.

The Annual Report just issued, and the Balance-sheets for the year ending June 30, 1872, as rendered to the Board of Trade, can be obtained of any of the Society's agents, or of

GEORGE CUTCLIFFE, Actuary and Secretary,
13, St. James's-square, London, S.W.**THE NEW GAS COMPANY (Limited).—(LIGHTING AND HEATING).**

Incorporated under the Companies' Acts 1862 and 1867 by which the liability of Shareholders is limited to the amount of their Shares.

Capital—£500,000.

First Issue, £250,000, in £50,000 Shares of £5 each, of which 35,000 Shares are now offered for Subscription, the remaining 15,000 Shares having been taken by the Vendor in part payment for the Patent Rights, payable as follows:—£1 per Share on Application, £2 per Share on Allotment, £1 on the 1st April, and £1 on the 1st May, 1873. Shareholders who may desire to do so may pay all the Instalments in one payment.

DIRECTORS.

The Right Hon. Lord Claud Hamilton, M.P., Chairman.

Sir William Mitchell, F.R.G.S., 6, Hyde Park-gate, London.

William Dallison Starling, Esq., Laurence Pountney-hill, London.

William Eckersley, Esq., Manchester, and 6, Victoria-street, Westminster.

Dr. James Louttit, M.D., M.R.C.S.E., Greenwich.

CONSULTING ENGINEERS.

Messrs. Joseph Quick and Son, M. Inst. C.E., 29, Great George-street, Westminster.

Robert Paulson Spice, Esq., C.E., 21, Parliament-street, Westminster.

BANKERS.

The Consolidated Bank (Limited), 52, Threadneedle-street, E.C., London, and Manchester.

SOLICITORS.

Messrs. Hargrove, Fowler, and Blunt, 3, Victoria-street, Westminster, S.W., and 44, Coleman-street, E.C., London.

BROKERS.

Messrs. Huggins and Co., 1, Threadneedle-street, E.C., London.

AUDITORS.

Messrs. Quilter, Ball, and Co., 3, Moorgate-street, E.C., London.

SECRETARY—Henry Brownrigg, Esq.

OFFICES—31 and 32, Lombard-street, E.C., London.

PROSPECTUS.

This Company is established for the purpose of acquiring and commercially developing the British and Foreign Patents for Improvements in the Manufacture of Gas for Lighting and Heating Purposes, known as RUCK'S Patents.

The invention has not been brought before the public until after it has been thoroughly tested on an extended and practical scale, with results conclusively favourable to its great commercial value.

The advantages to be derived from the manufacture of gas by this process are exceedingly important, combining—

1. A very large saving in the cost of manufacture.
2. The production of gas of greater purity and brilliancy than ordinary coal gas.

3. A saving of labour in gas-making to the extent of 50 per cent., thus reducing to a minimum the liability of strikes.

4. Simplicity of apparatus.
5. Adaptability to the lighting of Houses, Factories, and Mansions, Railway Stations, &c., situated at a distance from gas works.

6. Facility of adaptation to existing gas works at small cost.

The new gas, although produced from hydrocarbon vapour, differs entirely from air-gas, as, instead of common air, a specially-prepared gas of a permanent character is employed, which requires far less spirit to give it illuminating power, and possesses the further advantage of being able to travel through pipes without deposit or loss of illuminating power. It is also, unlike some air-gas, unaffected by changes of temperature.

It will be of especial value where heat as well as light is required, since, before the gas receives its illuminating properties it is a powerful heating gas, and produced at so cheap a rate that it must prove a source of extended usefulness, and of important revenue to this Company.

In addition to the above, the Patents comprise a new Process for the manufacture of gas for Heating Purposes, also of very great value.

The process applied to gas for lighting purposes has been submitted to the most rigid tests, at works specially erected and quite independently of the Patentee, by several of the most eminent Gas Engineers and professional Authorities, whose reports in detail will be found enclosed, and it will be seen they agree unanimously as to the value of the patents both scientifically and practically.

The following are the gentlemen referred to:—

Messrs. Joseph Quick and Son, M. Inst. C.E., London.

R. P. Spice, Esq., C.E., London.

F. W. Hartley, Esq., Gas Engineer and Analyst, Westminster.

Henry Gore, Esq., C.E., Consulting Gas Engineer, London.

Dr. James Louttit, M.D., M.R.C.S.E., Gold Medalist in Chemistry, who has consented to join the Board of Directors.

In addition to the Patents granted for the United Kingdom, the necessary steps have been taken to obtain Patents for the following countries, from many of which a large business is expected:—

France	Jamaica
Belgium	Trinidad
Prussia	Barbadoes
Russia	Tobago
Bavaria	Turkey
Austria	Danubian Provinces
Italy	Greece
Saxony	Egypt
Spain	Japan
Portugal	St. Lucia
Sweden	St. Kitts
Denmark	Antigua
Norway	Montserrat
Mexico	Bahamas
Brazil	Bermuda
Argentine Republic	Cape of Good Hope
Uruguay Republic	Demerara
Paraguay	Chili
United States	Newfoundland
Canada	Vancouver Island
India	Peru
Ceylon	Bolivia
New South Wales	Venezuela
Victoria	Columbia
Queensland	Guatemala
Tasmania	Nicaragua
New Zealand	

The special process of manufacture of gas for lighting purposes under these patents is amply described in the reports of the above-mentioned gentlemen, by which it will be seen that a new discovery of immense importance has been arrived at.

By this process great economy in the cost of manufacture

is effected, the cost of production of Gas of 16 candle power delivered into the gas-holder by the New Process, being under 1s. 8d. per 1,000 cubic feet, while the present coal-gas (with coals at 26s. per ton) costs 2s. 4d. net per 1,000 cubic feet, being 40 per cent. higher than by the New Process.

A larger saving even than this will be effected in places at all distant from the coal centres, whilst in foreign countries, to which coal has to be transported for the manufacture of gas, a saving of from 1s. to 3s. per 1,000 cubic feet will result from the adoption of RUCK'S Patents.

In view of such very great economy, commercially, it is not unreasonable to expect the gradual adoption of the process by existing companies all over the world.

The accompanying reports speak highly in favour of the process as regards the production of illuminating gas of a permanent character of high power and of great purity; it makes no smoke, is not injurious to health, and from its purity will not injure plants, pictures, nor works of art of a delicate character.

Another advantage in the manufacture of gas by this process is the great saving of labour (an important matter in the times of strikes and combinations as shown in the recent gas stokers' strike) the saving being 29 men out of every 30, that is to say, that one man is sufficient to perform the same work which has hitherto required thirty; the economy thus effected is self-evident.

With regard to the apparatus required for the process of this Company, existing gas works can easily be adapted to the new process at a very moderate cost. The process can also be applied to single houses, mansions, factories, or other establishments at a distance from towns where this gas can be supplied, of equal power and brilliancy to gas in towns, but manufactured on the premises from simple apparatus, easily managed, free from risk, and not liable to get out of order, and at a low cost. A very large revenue is expected to be derived from this source alone.

With a view to enabling the most thorough tests to be applied to the process, and to give facilities for a full and complete examination of the results, the Company have erected works on a practical scale at Battersea, which gas engineers and intending Shareholders are invited to inspect.

The Patents of the Company include, as above stated, a process for the manufacture of gas for the generation of steam and other heating purposes, which are alone of very great value.

By such process gas can be produced at a cost of 7d. per 1,000 cubic feet, available for the generation of steam for steam vessels, and by its application the carrying capacity for cargo will be greatly increased.

The sources of revenue open to this Company are therefore of a highly remunerative character, and the Directors confidently look forward to most gratifying results from the adoption of their patents.

The Directors have taken special pains to satisfy themselves of the value of the new process for practical purposes on the largest scale, it being their opinion that at no distant date it will, to a great extent, supersede the present mode of manufacturing gas.

Negotiations for the acquisition of the Company's Patent rights in several foreign countries are already entered upon, and apart from the large sums thus to be obtained, a moderate royalty for the use of the invention will alone, it is confidently expected, yield very large returns to the Shareholders.

The consideration to be paid to the Vendor for all Patents, British and Foreign, and for all future improvements by the inventor, is £50,000 in cash and £75,000 in Shares of the Company; also one-tenth of the surplus profits in every year, after the declaration by the Company of a dividend of 25 per cent., and one-tenth of the net proceeds of any foreign Patents which may be sold for sums in gross.

In the event of no allotment being made to any applicant, the deposit paid will be returned forthwith, without deduction; should the shares allotted be less than the number applied for, the surplus paid on application will go in reduction of the amount payable on allotment.

Scrip Certificates will be issued on receipt of the amount payable on allotment until the full amount of the Shares has been paid, when they will be exchanged for Share Certificates.

Copies of the Articles of Association of the Company and of the Agreement for the purchase of the Patents, may be inspected at the Offices of the Solicitors of the Company, Messrs. Hargrove, Fowler, and Blunt, 44, Coleman-street, E.C., London, and 3, Victoria-street, Westminster, S.W.

Applications, accompanied by the payment of £1 for each Share applied for—which must be for not less than 10 Shares—will be received on the form enclosed, which can be forwarded either to The Consolidated Bank, Limited, Threadneedle-street, E.C., London, or to Henry Brownrigg, Esq., the Secretary, at the Company's offices, 31 and 32, Lombard-street, E.C., London.

Prospectuses and Forms of Applications can be obtained at the Brokers of the Company, Messrs. Huggins and Co., 1, Threadneedle-street, E.C., London, or of the Secretary, at the offices of the Company.

By order of the Board,
CLAUDE HAMILTON, Chairman.

HENRY BROWNRIIGG, Secretary.

31 and 32, Lombard-street, E.C., London,
24th January, 1873.

Cards of Admission, available for Gas Engineers and others interested in this great enterprise, to see the Works at Battersea, can be obtained on application to the Secretary, or to the Engineers of the Company.

The following contract has been entered into 24th January, 1873.—Between William Eckersley, of the one part, and Benjamin Smith, on behalf of the Company, of the other part.

THE NEW GAS COMPANY (Limited).

Capital, £500,000.

First Issue of £250,000 in 50,000 Shares of £5 each, of which 35,000 Shares are now offered for Subscription.

FORM OF APPLICATION.

To the Directors of the New Gas Company, Limited.

Gentlemen—Having paid to your Bankers the Deposit of £1 per share, I hereby request that you will allot to me Shares of £5 each in the new Gas Company, Limited, and I hereby agree to accept such Shares, or any less number you may allot me, and to pay the further Instalments mentioned in the Prospectus, dated 24th January, 1873, and I authorise you to insert my name in the Register of Shareholders for such Shares as may be allotted to me.

Dated.....day of.....1873.

Name (in full)

Residence

Occupation

Signature

(Addition to be filled up if the Applicant wishes to pay in full.)

I desire to pay up the balance payable in respect of my Subscription, in one payment.

Signature

NORTH LONDON or UNIVERSITY COLLEGE HOSPITAL.—Whilst the cost of provisions and every hospital commodity is increasing, the serious deficiency in public support this year, amounting to nearly £1,900, occasions the Committee much anxiety. CONTRIBUTIONS, &c., will be most thankfully received and acknowledged by the Treasurer, Edward Enfield, Esq., 19, Chester-terrace, Regent's-park, and at the Hospital.

H. J. KELLY, R.N., Secretary.

MR. COOKE BAINES, SURVEYOR and VALUER, PREPARES and NEGOTIATES COMPENSATION CLAIMS for Property Compulsorily taken for Railways and other Improvements, and also Values property for every purpose.—26, Finsbury-place, Moorgate-street, E.C.

G. SULLY'S PRIVATE AND COMMERCIAL BOARDING HOUSE and FAMILY HOTEL, 23, EUSTON-road, KING'S CROSS (Corner of Belgrave-street), LONDON. Opposite the Midland and Great Northern, and close to the London and North-Western Termini; also the King's Cross Station of the Metropolitan Railway. Beds from 1s. 6d. Breakfast or Tea 1s. 3d. Attendance 9d. Trains and omnibuses to all parts of the City continually.

EXTRACT FROM VISITORS' BOOK.

"Every attention and very comfortable."
"The House comfortable and all things done well."
"Everything very satisfactory and charges moderate."
"Every comfort and attention; very homely."
"A first-class home at cheap rates."

LONDON—SHIRLEY'S TEMPERANCE HOTEL, 37, Queen's-square, Bloomsbury, W.C. Beds from 1s. 6d. Plain Breakfast or Tea, 1s. 3d. See Testimonials, of which there are a thousand in the Visitors' Book.

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"As on all previous visits, I can testify that this is the most comfortable home I find when away from home."—W. B. HARVEY, Frome.

"After visiting various places in England, I have come to consider Shirley's (in view of its combining the greatest comfort and respectability, with the most moderate charges) as the Temperance Hotel par excellence."—J. K. KARCHER, Toronto, C.W.

ROYAL POLYTECHNIC.—Great Programme for Christmas.—1. The History of a PLUM PUDDING, with striking experiments by Professor Gardner. 2. A Christmas Tale; or, HOW JANE CONQUEST RANG the BELL; an Illustrated Poem, with remarkable effects. 3. The "ZOO" AT THE "POLY," an anecdotal discourse about the Zoological Gardens, by Mr. J. L. King, with Photographs by Mr. York. 4. The THREE ROSES; or, the Invisible Prince in a new light: a fairy tale, musically narrated by Mr. George Buckland, assisted by Miss Alice Barth, Miss Pulham, and Miss Lillie Bartlett. 5. The WHITE LADY OF AVENEL, the new and beautiful Ghost Illusion. 6. New CHARACTER ENTERTAINMENT, by Mr. Percy Vere. 7. The wonderful SWIMMING FEATS of Marquis Bibbero in the Great Tank. 8. The MAGIC TUB, full of Toys, to be distributed on specified occasions, to good Children. Many other Entertainments. Open daily, at 12 and 7. Admission, 1s.

CLARK'S PATENT STEEL NOISELESS SHUTTERS.—Self-coiling, fire and thief-proof. Can be adapted to any window or other opening. Prospectuses free.—CLARK and CO., Sole Patentees, Rathbone-place, W.; Paris, Manchester, Liverpool, and Dublin.

REMOVING or WAREHOUSING FURNITURE, &c., application should be made to the BEDFORD PANTHEON COMPANY (Limited) for their Prospectus. Removals effected by large railway vans. Estimates free. Advances made if required. Address Manager, 194, Tottenham-court-road, W.C.

COALS.—LEA and CO'S PRICES.—Hetton or Lambton, 38s.; Hartlepool, 37s.; best Wigan, 35s.; best Silkestone, 35s.; new Silkestone, 34s.; Primrose, 33s.; Derby Bright, 33s.; Barnsley, 33s.; Kitchen, 32s.; Hartley, 30s.; Cobbles, 29s.; Nuts, 28s. Net cash. Delivered thoroughly screened. Depôts, Highbury and Highgate, N.; Kingsland, E.; Beauvoir Wharf, Kingsland-road; Great Northern Railway Stations, King's-cross and Holloway; and 4 and 5 Wharves, Regent's-park-basis.

COALS.—GEORGE J. COCKERELL and Co., Coal Merchants to the Queen and to the Royal Family. Best Wall's-end, 38s.; best Coke, 24s. Cash prices.—Central Office, 13, Cornhill; West End Office, next Grosvenor Hotel, Piccadilly.

LADIES' BOOTS FOR SKATING.

Satin Boots, 16s. 6d. Guinea Cork-soled Boots. Velvet Boots, 5s. 6d.

Catalogues post free.

THOMAS D. MARSHALL,
192, OXFORD STREET, W.

ALPACA POMATUM.

HEADS of Families will find this one of the purest and most economical pomades ever introduced. It is now sold in the new wide-mouth glass jar, holding 4lb., price 1s. 6d., and 1lb. jar 1s.—PIESSE and LUBIN, Sole Importers, 2, New Bond-street, London. Sold by chemists generally.

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Effectually relieved by the use of "DATURA TATULA," for "in a most fearful attack of asthma, Lord Dunsany had scarcely smoked the DATURA TATULA for more than a minute or so when the symptoms abated, and in ten minutes more he was relieved wonderfully. He told me he had used it for years with the most perfect success. Certainly the inhalation had the most magical effect I ever witnessed."—Dr. J. McVeagh. "I have never known an instance in which relief was not obtained."—Gen. Alexander. Sold as tobacco, in tins, 2s. 6d., 5s., 10s., and 18s. Cigars and Cigarettes, in boxes, 3s., 6s. 8s., and 15s. Pastilles for inhalation, boxes, 2s. 6d., 5s., and 10s.

SAVORY & MOORE, 143, New Bond-street, London.

MAGIC LANTERNS.

J. H. STEWARD.

No. 1 Lantern, with 36 Subjects, 7s. 6d.
No. 3 ditto 45 do. 18s. 6d.
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Complete sets, with superior Slides, as per Illustrated Catalogue, 30s. and 55s. each.

PHANTASMAGORIA and DISSOLVING VIEW LANTERNS from £2 5s. to £25. Illustrated Catalogues post free to all parts.

J. H. STEWARD,

406 and 66, Strand, W.C., and 54, Cornhill, E.C.

LEA AND PERRINS' SAUCE.

THE "WORCESTERSHIRE,"

Pronounced by Connoisseurs, "The only Good Sauce," Improves the appetite, and aids digestion.

Unrivalled for piquancy and flavour.

ASK FOR LEA AND PERRINS' SAUCE.

BEWARE OF IMITATIONS.

and see the Names of LEA & PERRINS on all bottles and labels.

Agents—CROSSE and BLACKWELL, London, and sold by all Dealers in Sauces throughout the World.

BOUDAULT'S PEPSINE POWDER,

taken by dyspeptics at each meal (bottles of one ounce).

PRIZE OF THE FRENCH INSTITUTE, 1856.

SOLE MEDAL, PARIS EXHIBITION, 1867.

SILVER MEDAL, 1898.

And supplied to the Principal Hospitals of Paris since 1851.

BOUDAULT'S PEPSINE WINE

(SHERRY), 4s. & 8s.

Delicious and agreeable to take, and superior to all others.

BOUDAULT'S PEPSINE

Lozenges, 4s.
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A very convenient form for persons travelling.

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May be obtained through all Chemists.

ESSENCE OF ANCHOVIES.

THE ORIGINAL AND SUPERIOR.

Is only manufactured by

JOHN BURGESS & SON,

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Established 1760.

KINAHAN'S LL WHISKY.

This celebrated and most delicious old mellow spirit is the very CREAM OF IRISH WHISKIES, in quality unrivalled perfectly pure, and more wholesome than the finest Cognac Brandy. Note the Red Seal, Pink Label, and Cork branded

"KINAHAN'S LL WHISKY."

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LIVER PILLS WITHOUT MERCURY.

Only two Medicines really act upon the Liver; one is Mercury or Blue Pill, the other, Dandelion. Thousands of constitutions have been destroyed by Mercury; Blue Pill, or Calomel. The only safe remedy is

DR. KING'S DANDELION and

QUININE LIVER PILLS,

which act very gently on the liver, giving immediate relief in all cases of bile, indigestion, sick headache, loss of appetite, giddiness, spasms, heartburn, flatulency, nervousness, gout, and all disorders of the stomach and bowels.—Manufactured by J. Rorke, 47, Mortimer-street, London, W., and sold all over the world by every respectable Chemist and Medicine Vendor, in boxes, 1s. 1d., 2s. 9d., 4s. 6d., and 11s. each.

QUININE WINE—as supplied to the

Sick and Wounded during the late War.—

The many and expensive forms in which this well-known medicine is administered, too often preclude its adoption as a general tonic. The success which has attended "Waters' Quinine Wine" arises from its careful preparation by the manufacturer. Each wineglassful contains sufficient Quinine to make it an excellent restorative to the weak. It behoves the public to see that they have Waters' Quinine Wine, for the result of Chancery proceedings, a short time since, elicited the fact that one unprincipled imitator did not use Quinine at all in the manufacture of his wine. All Grocers sell Waters' Quinine Wine at 30s. per dozen.

WATERS and WILLIAMS, Original Makers, Worcester House, 34, Eastcheap, London. Agents—LEWIS and CO., Worcester.

HEAL ALL!

Charles Dickens in "Household Words" said of the matron of "Gable College"—

"She believed greatly in 'DREDGE'S HEAL ALL,' and so did those boys who were most given to breaking their shins or elbows."

Gives instant relief in all cases of Rheumatism, Lumbago, Chilblains, &c.

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Specimen packets, containing six varieties, post free One Shilling.

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"Nothing can be found at all equal to it."—Court Circular.

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"A packet can be easily obtained, and its delicate flavour and fine aroma secure its adoption as a beverage for breakfast or supper."—Standard.

FRY'S EXTRACT OF COCOA.

The pure Cocoa Nib deprived of its superfluous oil.

N.B.—A sample, post free, on application.

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CAUTION.—None genuine without Baron Liebig's, the Inventor's, signature. Ask for Liebig Company's Extract.

KAYE'S WORSDELL'S PILLS.—Indulgence of the appetite is often followed by dyspepsia, indigestion, headache, and other stomach complaints. The prompt use of KAYE'S WORSDELL'S PILLS will give immediate relief, and prove a most efficacious restorative. Sold by all Chemists and other Dealers in Patent Medicine, at 1s. 1d., 2s. 9d., and 4s. 6d. per box.

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CLARKE'S WORLD-FAMED BLOOD MIXTURE.

The GREAT BLOOD PURIFIER and RESTORER, For cleansing and clearing the blood from all impurities, cannot be too highly recommended.

For Scrofula, Scurvy, Skin Diseases, and sores of all kinds, it is a never-failing and permanent cure.

It Cures Old Sores,

Cures Ulcerated Sores on the Neck,

Cures Ulcerated Sore Legs,

Cures Blackheads, or Pimples on the Face,

Cures Scurvy Sores,

Cures Cancerous Ulcers,

Cures Blood and Skin Diseases,

Cures Glandular Swellings,

Cleans the Blood from all Impure Matter,

From whatever cause arising.

As this Mixture is pleasant to the taste, and warranted free from anything injurious to the most delicate constitution of either sex, the Proprietor solicits sufferers to give it a trial to test its value.

Thousands of Testimonials from all parts.

Sold in bottles, 2s. 3d. each, and in cases containing six times the quantity, 11s. each—sufficient to effect a permanent cure in the great majority of long-standing cases—BY ALL CHEMISTS AND PATENT MEDICINE VENDORS throughout the United Kingdom and the world, or sent to any address on receipt of 27 or 132 stamps by

F. J. CLARKE, Chemist, High-street, Lincoln.

Wholesale—All Patent Medicine Houses.

HOOPING COUGH.—ROCHE'S HER-

BALEMBROCATION is now recommended by many of the most eminent of the Faculty as the only known safe and perfect cure, without restriction of diet or use of medicine. Sold by most Chemists in bottles, at 4s. each. Wholesale Agent, Edwards, 38, Old Change (formerly of 67, St. Paul's), London.

BED CONVENIENCES, also Surgical Appliances for day use, Elastic Stockings, Abdominal Belts, &c.

WORTH and PONTIFEX, Indianrubber and Waterproof

Warehouse, Pimlico, S.W., corner of Victoria Station.

Illustrated price lists on application.

COMFORT FOR INVALIDS.

(BY HER MAJESTY'S ROYAL LETTERS PATENT.)

J. ALDERMAN,

Inventor and Manufacturer of the MECHANICAL ELASTIC ADJUSTING BEDS, COUCHES, and SPINAL CARRIAGES. Also his PORTABLE EQUILIBRIUM CARRYING CHAIR, for carrying Invalids of all weights up and down stairs.

Every description of SELF-PROPELLING and WHEEL CHAIRS both for in- and out-door use. Prospectuses sent on application.

16, SOHO SQUARE, LONDON.

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BRYANT AND MAY'S
PATENT SAFETY MATCHES
LIGHT ONLY ON THE BOX.**BRYANT AND MAY'S**
TRADE MARK—AN ARK.**BRYANT AND MAY'S**
PATENT SAFETY MATCHES
ARE NOT POISONOUS.**BRYANT AND MAY'S**
PATENT SAFETY MATCHES
WITHOUT PHOSPHORUS.**BRYANT AND MAY'S**
PATENT SAFETY MATCHES
LIGHT ONLY ON THE BOX.**BRYANT AND MAY'S**
PATENT SAFETY HOLDER
For use wherever a Match is frequently required.
BRYANT AND MAY.The Ladies are respectfully solicited to make a trial of the
GLENFIELD STARCH,
which they will find to be far superior to any other Starch
for dressing Laces, Linens, &c.It is now used in all Laundries, from the cottage to the
palace, and when once tried is found to be indispensable.
When you ask for *Glenfield Starch*, see that you get it,
as inferior kinds are often substituted for the sake of
extra profits.**SAMUEL BROTHERS,**
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WINTER SUITS.			WINTER COATS.		
Business, and Morning, and Travelling.	Visiting, Frock, and Cerebral.	Evening Dress.	CLASS.	Business, and Morning, and Travelling.	Visiting, Frock, and Cerebral.
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42s.	48s.	48s.	B	21s.	28s.
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58s.	65s.	64s.	D	33s.	42s.
75s.	83s.	78s.	E	42s.	50s.
81s.	91s.	86s.	F	45s.	55s.
94s.	104s.	99s.	G	55s.	65s.
102s.	112s.	107s.	H	60s.	70s.
116s.	130s.	121s.	I	70s.	84s.

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Guide to self-measurement sent free.
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